

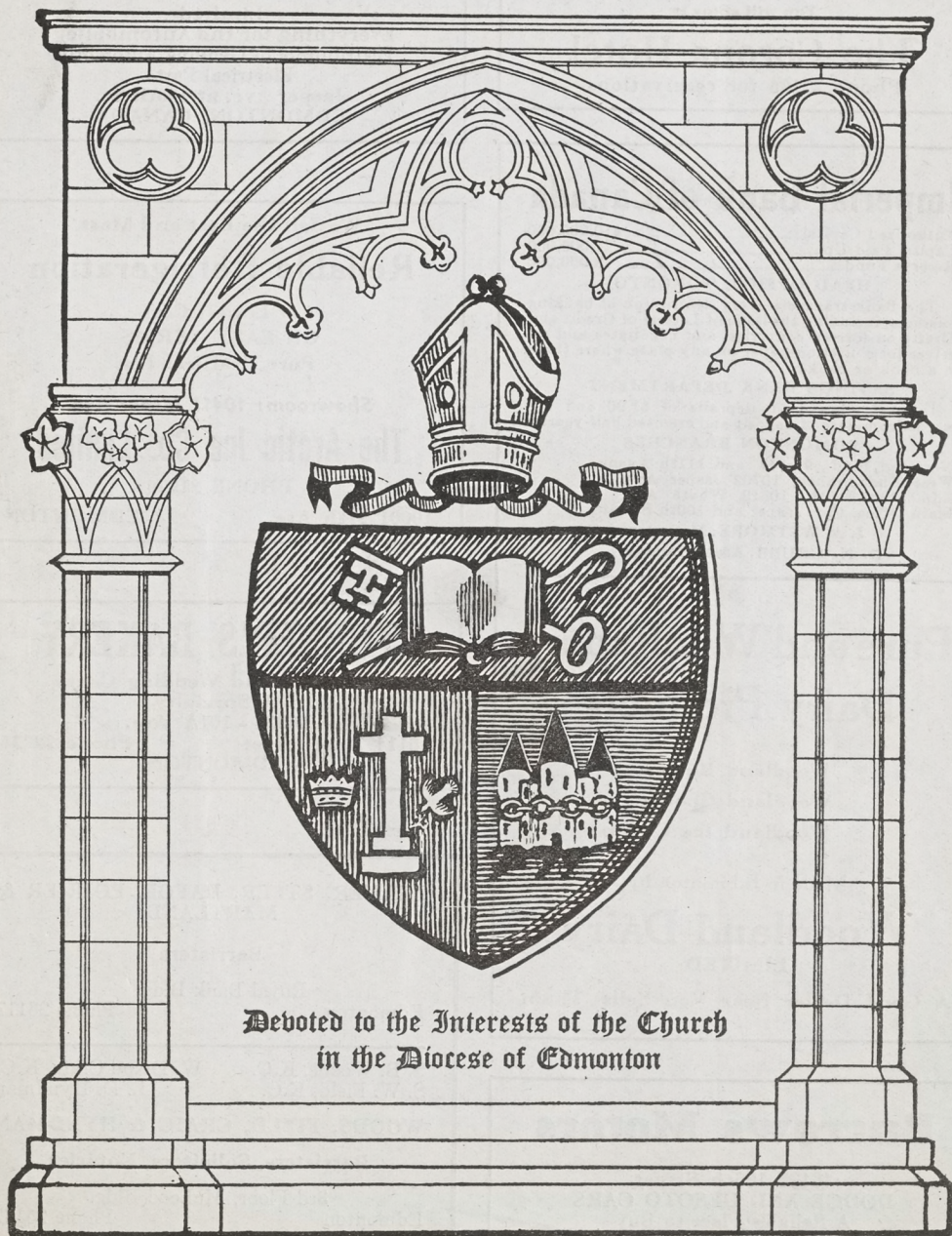
The Church Messenger

DIOCESE OF EDMONTON

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No. 100



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Editorial

"REDEMPTION DRAWETH NIGH"

WE live in an age which is loud, blustering and cruel. Bombs over Barcelona, ghettos in Germany, and bitter hostilities in the Holy Land add to our perplexity. Rings of forts and bigger battleships have already destroyed the front line defences of the reasonable man who desires to live at peace and in friendship with all. No longer does he feel a citizen of a world where moral government and justice is maintained and a cold fear grips his heart looking for those things which are coming on the earth. He sees, as one writer puts it, many nasty people in control of things and looks in vain for one sign of salvation from world-wide destruction or for one thing of permanence which shall remain when the tyranny of blood and war shall be overpast.

He is a bold man who dares to flaunt these demons of force and laugh at the machinations of evil and yet that is just what the Christian can do. Not with any a sense of fatalism or let-them-do-their-worst attitude will he face them but with a courageous and optimistic defiance knowing that there are certain things which cannot be shaken though the heavens be shattered with fire and earth be carried into the midst of the sea. Not with an other-worldly escapism but with the strong sane forces of common sense and consecration to the task of building a Kingdom of God here on earth he will confront these barely leashed forces of the devil and enchain them with the power and the glory of the redemptive works of the Son of Man.

This is no mere philippic against an enemy neither is it an empty boast on the part of the Redemptive Church. We are bidden to "look up" and if we do so we shall see in the strongest contrast with the mass mutilation of life in the pitiless massacre of war the Redeeming Church of the Lord and Saviour of us all continuing and increasing its works of mercy. One has only to read the sixth Annual Report of the Missionary Council of the Church Assembly to see that in spite of the destructive madness of a world of arms the healing, redemptive, constructive forces of the Son of Man in power and glory through His Church are busy, working, increasing, and effecting the purpose of God. The philosophy of force is not making half the headway we think it is against the Kingdom of love, gentleness and peace. The leanness that will nauseate the soul of madness after it has accomplished its vile purpose will only be dispelled by the Gospel of Love and Goodwill. The prodigal will return.

All over the world this Gospel is being preached. Support for Missions at home has dwindled but God in His wisdom has thrown the Church on the Frontiers on its own resources and universally the Church of Christ shows signs of vigorous expanding growth. It has protected the weak in Africa, the down trodden in the West Indies and the maimed in China. At home, though persecuted, it has successfully withstood the vicious Statism which seeks to crush the soul of man.

We are told attendance at Churches is less, membership is decreasing. We do not mind. Garibaldi promised his followers nothing, thinned his ranks as a result and strengthened his cause. Gideon wanted only the man who scooped water with one hand, keeping one hand on his weapon and his eyes on the enemy. Those who wanted to lie comfortably on their stomachs while they quenched their thirst he allowed to go back to their homes knowing his cause would never be promoted by those who thought more of themselves than their mission. Many left our Lord at his hard sayings and followed Him no more. A Church stripped for action, saying hard things, moved by high resolve, having seen the Son of Man coming in the dark cloud of things with power and great glory cannot afford to waste its resources on those who won't accept their responsibilities.

No, we do not mind. The world is again being redeemed through those who follow Christ the King. Our redemption draws nigh. Let the heavens and the earth be shaken, the things that are eternal and good shall remain.

The Page Pulpit

WHAT CHRIST EXPECTS OF YOU

*"If thou wilt enter into life keep the commandments"
 "If thou wilt be perfect go and sell all that thou hast"
 Matt 19. verses 17 and 21*

WHEN men and women came to Jesus with great questions He always showed the greatest sympathy both with the questioner and with the question. He seemed to have the power to judge the heart behind the question and the motive behind the petition.

Woe betide the man who merely asked a question to trip him up! He gave short shrift to the man whose only motive was futile argument. He answered the hypocrite according to his hypocrisy and more than once made men angry because His answer to their question brought into the merciless daylight the secret evil of their hearts.

But when a question came from a sincere persons He was all affectionate attention immediately.

The Enquiry

You will notice, however, that there is always a difference between the Answer and the Question. The answer that Jesus gives always goes much farther than the question. It is always so much bigger; deeper in its meaning, wider in its scope than the question. When Jesus answered a question the man discovered that the subject on which he desired enlightenment had much more to it than he had ever imagined.

The young man came to Him with a question. We all enter into that enquiry, do we not? "What shall I do to inherit eternal life?" We might put it this way: "What shall I do that life for me may be lived to greater purpose and in richer measure?" but we would mean the same thing and I think we are going to get the same answer as the young man.

Notice that answer: "If thou wilt enter into life keep the commandments." To the young man, as to you and me, there is assurance there. We do try to keep the commandments and our Lord commends us. But with the young man, impeccable in his private life and obviously very strict in his public relationships, we are still deeply dissatisfied with things, and so, when he put the next question we wait expectantly for the answer to our restlessness. "All these things have I kept from my youth up, what lack (there it is)—what lack I yet?" Then it was that Jesus opened the door to vaster possibilities. "If thou wilt be perfect . . ." do something else.

Minimum Demands or Maximum Opportunities

If you want life interpreted to you on the principle of minimum demands just do what is expected of you.

If you want it as the enjoyment of its fullest possibilities seek the something more and do more than is expected of you.

When you speak about wanting to live a good life do you want to know how little you must do or do you want to know how much you can and may do? That is a penetrating question to those good, upright, conscientious souls who keep the commandments and yet are some of the most miserable people alive.

It is always the little more that counts. There is nothing that thrills a parent more than when a child does a little bit more than is expected. Nothing gives the heart of the Heavenly Father greater joy than that you and I do a little bit more than is expected.

When a friend writes you twice instead of the once promised—writes twice because of the concern about you—you feel, after all, that someone cares. And nothing gives the best of Friends greater happiness than when you go out of your way to do more than you promised for one of His little ones.

The Test of Sincerity

And now the test. When you ask deep questions be sure the answers will probe deep too. This young man went away sorrowful because he wasn't prepared to let the challenge go deep enough. He saw that the principle of seeking maximum opportunity involved the sacrifice of something he loved dearly. With him it was his money—his money. The minimum demands of a good life allowed him to keep it. Maximum living meant losing it. He couldn't stand it. He just wasn't man enough at that moment to pay the price. It may not be money with us. It might be many things, but the challenge is just the same. Are we willing to pay the price? Many Christians answer "No," and that is why Christ is still crucified and the world remains unredeemed. A great writer once said the only quarrel he had with Jesus of Nazareth was the one-plus, the something more he always expected. That is where he fell out with Jesus. I am afraid many Christians fall out with Jesus over that very same thing. We stretch our pocket-book to keep up with the vicious demands of an ever increasing standard of living but are we willing to put forward the same effort to attain the standards of Christ?

Christ's Standards

Listen to His words when He speaks of service to others: "When ye have done this," He says, "say I am an unprofitable servant."

Church Messenger---Diocese of Edmonton

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Hear Him rise above the standard of the Old Testament when He speaks of justice: "Ye have heard it was said by them of old time, 'Thou shalt love thy neighbor and hate thine enemy.' But I say unto you, bless them that curse you, do good to them that hate you, pray for them that despitefully use you." Hear him plead for higher things in marriage: "Moses suffered you to write a bill of divorcement, but I say unto you whosoever shall put away his wife and shall marry another committeth adultery." And last of all, particularly for you and me who claim to be His followers, he says: "He that will not take up his cross—some of the world's work or its pain or its sorrow—cannot be my disciple."

There is a tendency to do as little as possible. It happens in business, in civic responsibilities, even in supporting the Church. We make it a practice just so long as we can get away with it. Well! we may deceive the world and even ourselves but we cannot deceive the Master who knows the very thoughts of our hearts. We may tell Him that we have fulfilled all the requirements, kept the commandments, passed, as it were, a spiritual examination and satisfied the examiner. But He will tell us it is merely an entrance into life and that the vaster possibilities, the greater joy, the deeper peace will never be ours until we have done His further command and given up something more than was expected of us by the world.

One thing is certain, we can never do more than Jesus expects of us.

BISHOP'S ENGAGEMENTS

The Rt. Rev. A. E. Burgett, M.A., D.D., who is at present in England on Church matters, expects to return this month and will be in Edmonton about 25th August.

GENERAL SYNOD BOARD MEETINGS

The General Synod Board Meetings are being held in Quebec from September 16th to September 21st.

Members of the Board attending as representing the Diocese of Edmonton will be The Ven. Archdeacon F. C. Cornish, D.D., the Chancellor, W. Dixon Craig, Esq., K.C., and E. J. Fream, Esq., Lay Secretary of the General Synod.

Diocesan News

DIOCESAN SUMMER SCHOOL

The great event of the month in Diocesan affairs was the Summer School at Kapasiwin. Apart from the immense amount of hard work that was accomplished by the Building Committee and the Summer School Committee, three factors contributed to the success of the biggest Summer School we have had. In the first place, the weather for the whole of the time was ideal. Many lectures and group discussions were held out of doors under the trees surrounding the buildings. In the second place, we were privileged to have with us three leaders in the Church's work: Dr. Rogers, of the G.B.R.E., with Mrs. Rogers, his wife, who is largely responsible for the literature of the Primary and Beginners' Department of Sunday School Lessons; Dr. Judd, representing the Dominion Council for Social Service, who lectured on the work of the Church in building the Kingdom; then from the Mission Field of Palampur, India, we were given a message through the Rev. Geoffrey Guiton, whose illustrated lectures will long be remembered for their realism and their appeal. It is doubtful whether we shall have the advantage of the leadership and inspiration of so many prominent Church workers at one time and our only regret is that more people could not hear them.

In the third place, our registration was larger than ever before. We did not have so many of the clergy as on previous occasions and some of our friends from the Summer Schools of other years were not able to be with us, but even with those absences our increased accommodation at dining table and in dormitory was taxed. A very happy gathering of some eighty people was from time to time augmented by the visits of friends from all over the diocese, some coming from as far distant as Sedgewick, so that altogether the Summer School gave a welcome to nearly one hundred and twenty people.

It does not need much imagination to see how great a work is being done in the Church

when it is recalled that there are over fifteen Summer Schools throughout the length and breadth of Canada at which interested Church people are intimately acquainted with its work and in many cases given training in leadership. It means that about 1200 Church people are brought to the centre of their religious life and given a vision. They find that those who are workers together with Christ can mingle in friendship and fellowship together, and find inspiration and strength to continue His work. They find that parochialism and diocesanism is replaced by the wider vision of the Church Universal and that they are part of a world force, the great Army of God.

How much we appreciated our newly erected Sanctuary was made very clear at the opening service on Monday evening when the Arch-deacon, after his brief message, called us together in the words of his dedicatory prayer to make it the place from which all other efforts should receive its beginning. That little service, held in full view of the lake, under the western sky, was the most auspicious and we give thanks to those who made it possible for us to build a place dedicated solely to the glory of God and in memory of a good life.

We learned with regret that the Rev. T. Matthews, who was to have been the Dean, was unable to be present with us. We had looked forward to his coming, hoping that the Edson contingent would again have added their quota of good work and good fun. It does, however, enable us to say a word of grateful thanks to the Rev. W. de Vere A. Hunt for so ably stepping into the breach and carrying things along without a hitch. To our indefatigable registrar, the Rev. S. F. Tackaberry, we were indebted for many things not the least of which were his arrangements for sleeping and for eating. The new dormitory verandahs proved their serviceableness and the beds were just as comfortable as ever. We were told by those who had visited other Summer Schools that our cooks were providing the best meals they had ever tasted.

We should be very remiss if we omitted to thank the Rev. A. Harding Priest for his contribution to the School. Always welcome and very popular with everyone, he brought, as usual, something original and illuminated it in his own genial, friendly way, so that every one "caught on." This time it was a "Grace before meat," which we all sung heartily. Nor was this all. He took several discussion groups among the younger members which proved to be time well spent.

To "Bill" Elkin and his gay coterie of helpers we have to say 'thank you' for the rousing Camp Fire Programmes. The Editor of the Kapisiwin Echo, the Rev. P. T. Disney and his assistant, Miss Bessie Hayden, discovered a flair for news and a genius for ferreting out budding poets so that our daily paper became a much-looked-for event of the day.

Amongst those who visited us were the Sisters of St. John the Divine, the members of the Fraternity of St. James, the members of the Wabamun congregation, the president of the diocesan A.Y.P.A., Miss Lister, one of the missionaries from this Diocese at Fort George,

Miss Meneley from Onoway, Miss Barbara Onions, and Miss Groves from Drayton Valley.

During the week a message was received from our Bishop regretting his inability to be present and wishing us a happy and successful school. We are grateful to our Bishop for all he has done for the Camp. Without his material assistance it would not have been possible to have provided such a sanctuary or such comfortable quarters and it is to be hoped that all those who have received benefit from the Camp will be missionaries for its completion and its work in their own parishes and so help the Committee to finish a piece of work the results of which will endure and be felt throughout the length and breadth of the Diocese.

It is our avowed objective to make our Summer Camp at Kapisiwin of such value to the Church that it will be wanted by clergy and laity alike as a source of fellowship and inspiration in the building up of the Diocese. Already it is being used by other groups. We look to the day when the Young People especially will use the facilities we have gradually built up for them. We would like every leader to remember what opportunities are here presented and resolve next year to take advantage of them in some way or other.

SOCIAL SERVICE NOTES

Although the Council for Social Service decided that the first regular meeting would not be held until September, it has been necessary to carry on during the holiday season and, in fact, the month of July was a fairly active one for some of the members.

The Relief Committee has received a number of calls for help, and as far as possible these have been attended to. To give some idea of the extent of this work it may be said that on one day alone eleven applications for help were received and attended to. Would this be the time to suggest to those returning from holidays, and checking up on their wardrobes, that the Relief Headquarters at St. Catherine's Residence will be grateful for any castoff clothing which may be available.

Advantage was taken of the visit of Rev. Canon W. W. Judd, General Secretary of the Social Service Council, to arrange for a luncheon meeting, which was held on July 25th. This was attended by members of the Council and of the Fraternity of St. James, and for a hot summer day an attendance of 20 was very gratifying. Canon Judd spoke on the work of the Council and made several suggestions which will receive attention in the fall.

The second annual Boys' Camp, under the auspices of the Council, was held at Kapisiwin from July 25th to August 2nd, and from all accounts was a most enjoyable one. The Council was fortunate in again being able to secure the valuable help of Mr. Fred W. Baker, who came from Manville to take charge of the Camp, and he was ably assisted by Mr. Brown, Mrs. Conn and others. Members of the Fraternity arranged for the transportation of the boys to and from the Camp, and the 26 boys making up the Camp had the time

of their lives. The boys were drawn from all the City parishes with two or three from the country, and spent a happy eight days at the lake. Arrangements were made for baseball, including a visit from the Wabamun team, softball, swimming, boating and other sports, while with the assistance of the University Extension Department lantern slides were shown in the evening, being a preliminary to the camp fires and sing songs which brought each day to a close. The holding of this Camp was made possible mainly through the generosity of a few members of the Church, and after the second Camp it can now be said that the future of this most important work depends entirely on the funds available for same. There is no reason why the Camp should not be considerably larger and last longer if the funds are available for this purpose and it has been demonstrated that this is a really worth while work. The Council wishes to express its most grateful thanks and appreciation to all those who helped to make the second annual Boys' Camp so successful.

The question of financing the work of the Council is receiving attention at the present time, and this is most important as advice has been received that it will be possible to secure the services of a Church Army Officer in the fall, provided that satisfactory financial arrangements can be made. The Council is suggesting that one means of raising funds, which will not result in hardship to anyone, is that of securing Associate Members, who will pay the sum of one dollar each for this work. If 3,000 of our Church Members would become sufficiently interested to secure an Associate Membership Card these difficulties would be over, and the matter of providing for the work of the Council would be solved. We will be pleased to receive the memberships at any time.

EVENING HYMN

The hush of night has touched the hills
And scattered beauty far and wide.
Lord, 'ere we sleep, we kneel to ask
Thy peace on all, this eventide.

We thank Thee for the joys that came
To cheer and bless us through this day,
Now, 'ere we part, grant us Thy power
To choose and keep the upward way.

We trust Thee, Lord, with all we have;
Do Thou with each as seemeth best.
We yield ourselves unto Thy care
And Thy protection 'ere we rest.

ST. CATHERINE'S RESIDENCE

At a joint meeting of the Board of St. Catherine's Residence and the Executive Committee of the Diocese it was decided to proceed with the renovation and repairs of St. Catherine's. The proposal includes the stuccoing of the walls and painting of the roof. When the work is completed the building will present a very attractive appearance besides being made much more resistant to winter temperatures. The members of the Board of Management are to be congratulated on hav-

ing the funds in hand to complete the work. St. Catherine's supplies a need in the Diocese and has served many of our Church Members. It would be to our discredit not to do all in our power to promote its work.

THANKS!

The Summer School Committee wishes to place on record its grateful thanks for financial assistance, personal help and services rendered in preparation of the Summer School, 1938:

To His Lordship the Rt. Rev. A. E. Burgett;
To The Diocesan Board of the W.A., Mrs. Petch, Miss Merryweather, Christ Church Women's Guild in the building and furnishing of the Sanctuary;

To Messrs. A. J. Brown, Cruickshank, E. Briggs, Pitt, F. Gunn, T. Hayden, E. J. Fream, for work around the Camp grounds and the staining of the buildings;

To Mrs. Conn for donation to kitchen cupboards;

To the Wabamun Scout Troop for work in clearing grounds;

To these and to all who rendered willing service we say "Thank you" in grateful appreciation.

EDMONTON DIOCESAN BOARD OF W.A.

It was with very sincere regret that the Executive of the Diocesan Board said goodbye to one of its members on the evening of June 25th at St. Catherine's Residence, where they met in her honor. Mrs. McComas, who for some time has been Literature Secretary, has left Edmonton to reside at Jasper, where Canon McComas is in charge of the church. We shall all miss her very much and our good wishes go with her for much happiness and joy in her new sphere of work. As an Honorary Member, Mrs. McComas is still in the Board and we hope to have her with us some times. On behalf of the Executive, Mrs. H. P. Reid, the President, asked Mrs. McComas to accept the gift of a small picture. A very happy evening was spent together.

We have also to say goodbye to Mrs. D. W. Rosser, who was a member of the Board for some time and our very efficient Recording Secretary last year. Mrs. Rosser is leaving shortly with her husband and family to reside in London, England. We wish her a safe and enjoyable journey and hope that she will be very happy in the Old Land.

The Edmonton Board is already making plans for its celebration next year of the 25th anniversary of W.A. work in the Diocese. It is hoped to compile a general history of the work during these years and to this end we are hoping that Parochial Branches in City and out of town will prepare a short history of their branches which can be used for this purpose. Mrs. W. B. Chamberlain, Box 82, Edmonton, is convener of the Committee and all items of interest may be forwarded to her by the end of October.

Plans are being made by the Diocesan Board for an illustrated lecture to be given by

Rev. Geoffrey Guiton, of Palampur, India, about the last week in August. This will probably be held in All Saints Hall, but announcement of time and place will be made later. Mr. Guiton was one of the lecturers at the Summer School at Kapasiwin and those who were privileged to hear him will be glad, we know, to hear that this opportunity is being afforded them again and we hope to have a very large attendance.

L. COLLINS, Cor. Sec.

TO MY FRIENDS

"Believe me better than my best,
And stronger than my strength can hold,
Until your royal faith transmutes
My pebbles into gold."

DIOCESAN VISITORS

During the month our Church has been honored by the visit of several distinguished clergy. Following their duties at Summer School where they gave courses of lectures on their work, the Rev. D. B. Rogers, Editorial Secretary of the G.B.R.E., Publications Department, the Rev. Dr. Judd, Secretary of the Council for Social Service, and the Rev. G. Guiton, missionary from Palampur, India, were in Edmonton on Sunday, July 24th, and preached in various churches. It was a unique occasion to have the missionary, the educational and the social welfare departments of the Church's work so ably represented all at once in one diocese. We were glad that in spite of the holiday season Church people turned out to hear the message of these experienced men.

It was fortunate that the Summer School Committee had the foresight to arrange for congregations to hear them, otherwise another opportunity would have been lost. To allow anyone with a message from the Church at large to pass through unnoticed or without invitation to speak if desirous of doing so, is to miss a golden opportunity of widening our vision and our interest. It would seem that here is room for a special duty to be performed by a special authority. Perhaps a Missionary Committee could be formed to do this.

Dr. Rogers and Mrs. Rogers and the Rev. G. Guiton were entertained by the representatives of the Summer School Committee. Dr. Judd was guest to the Social Service Council at luncheon at the Hudson's Bay.

During the early part of July the Rev. H. P. Thompson, Editorial Secretary of the Society of the Propagation of the Gospel, visited Edmonton and later proceeded to the Edson mission field, where he saw the magnitude of the task being undertaken by our clergy in that district.

Miss B. M. Carlisle, Principal of St. Christopher's College, Vancouver, and Miss Graves, a member of the staff, passed through the city last week on their way to visit Miss Menzley at Onoway, former student of the college

and now one of the women workers at the Mission. Through the training given to those who have offered themselves for work in the Church, the college exerts an increasing influence in the Mission field and in the sphere of Religious Education. It offers splendid opportunities to those desirous of obtaining an adequate training for the Western field.

Rural Deanery of Edmonton

ALL SAINTS CATHEDRAL

THE REV. T. E. ROWE

On the first Sunday in July the Anniversary of Confederation was marked by special Services. Mr. Batchelor preached appropriately on the subject of the Dominion and the Kingdom of God. Special music was rendered by the choir. The Rev. T. W. Teape, B.A., of Kitscoty, generously assisted with some of the Services during the month and was the special preacher one Sunday morning. His exposition of the Peacemakers was stimulating and inspiring. The Rev. D. B. Rogers, D.C.L., of the Publications Board in Toronto, also preached, after a week of lecturing at the Diocesan Summer School.

The parish is grateful to the Rev. E. Pierce Goulding for sending a sum of money from the Old Country towards the Mortgage Fund. The Fund is growing and it is hoped that it will be met in full this Fall. All our thoughts, efforts and prayers are concentrated in this direction. The ladies of the congregation worked hard at the Tea Room during Exhibition Week and succeeded in their effort to reduce the mortgage.

The presence of the Choir Boys and so many members of the Choir throughout the month has been very gratifying. Congregational attendance has also been above the average. The weekly meetings of the Guild of Health and also the Thursday Communions will be maintained in August.

A number of boys from the Mission have just returned from a week's camp at Kapasiwin under the direction of Mr. Fred Baker. The Social Service Council sponsored this excellent piece of work.

The Rector is recuperating satisfactorily at Penticton and expects to return to duty in September. The People's Warden is also on sick leave for three weeks. Our prayers are asked for these and all the sick.

Word has been received that our Bishop is much restored in vigour and health as a result of his holiday. We shall welcome his return to the Diocese.

Some Common Religious Words—VIII. Heaven

By Rev. Ebenezer Scott, M.A., B.D.

Heaven is one of the primary religious words. If religion is the universal instinct of mankind, heaven, or some equivalent term, must find a place in any universal language that may be devised. "We must needs invent heaven, if it had not been revealed to us;" it has been so beautifully said by Robert Louis Stevenson, "there are things that fall so bitterly ill on this side time."

It is not the whole truth that the heaven of the Scriptures is a crude, localized conception, dependent on an antiquated theory of the physical universe. Scripture rather leaves infinite room for the devout imagination. In the Old Testament, though heaven is called the "dwelling-place" of God, this description is expanded in the sublime expression, "Behold, the heaven and heaven of heavens cannot contain Thee."

In the New Testament, the thought of a local heaven is shot through and through with spiritual meaning. God in heaven is our Father. His Kingdom is established in righteousness and love; it comes, both in earth and heaven, as His will is done. Nay, as all things shall be restored in Christ, we have the vision, not only of a new earth, but of a new heaven. The thought of heaven itself is subordinate to a vaster conception of the whole creation caught up into a higher sphere of being.

As this simple word, heaven, is thus linked with the most exalted imagination, it also includes and transcends the loftiest efforts of the mind. Heaven is the "highest good" of Greek thought. It denotes the perfection of which this world, and all that is true and good and beautiful within it, is the copy. It is the Vision of God of the mystic. It is the true centre of the universe.

Yet when imagination and reason and mystic, beautiful vision have reached to their utmost height, we cannot, in our present conditions, dissociate our thoughts of heaven from some kind of locality. If we think of heaven as our home, there can be no home for us in a nameless void. It may be that we have partly invented heaven; we must needs have done so. But that is because heaven is beyond all that eye can see and ear can hear, and all that can enter into the heart of man. It will be revealed to us in all its fulness in the eternal life of God.



Proposed World Council of Churches

The following is the Constitution of the Proposed World Council of Churches,¹ as adopted unanimously at the Provisional Conference held at Utrecht, Holland, May 9 to 13, 1938.

This Constitution now goes to the Continuation Committee of the Faith and Order Movement for their consideration, in harmony with the action taken at the Edinburgh Conference in August 1937.

It will then be submitted to the authoritative bodies of the Churches concerned for official endorsement.

I. Basis.

The World Council of Churches is a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour. It is constituted for the discharge of the functions set out below.

II. Membership.

All Churches² shall be eligible for membership in the World Council, which express their agreement with the basis upon which the Council is founded.

After the Council has been organized the application of Churches to become members shall be considered by the Assembly or its Central Committee as it may be advised by national or confessional associations of Churches.

III. Functions.

The functions of the World Council shall be:

- (1) To carry on the work of the two world movements, for Faith and Order and for Life and Work.
- (2) To facilitate common action by the Churches.

1—The official translations are: Oekumenischer Rat der Kirchen; Conseil œcuménique des églises; KOINONIA TON EKKLESION.

2—Under the word "Churches" are included such denominations as are composed of local autonomous churches.

- (3) To promote co-operation in study.
- (4) To promote the growth of ecumenical consciousness in the members of all Churches.
- (5) To establish relations with denominational federations of world-wide scope and with other ecumenical movements.
- (6) To call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings.

IV. Authority.

The World Council shall offer counsel and provide opportunity of united action in matters of common interest.

It may take action on behalf of constituent Churches in such matters as one or more of them may commit to it.

It shall have authority to call regional and world conferences on specific subjects as occasion may require.

The World Council shall not legislate for the Churches; nor shall it act for them in any manner except as indicated above or as may hereafter be specified by the constituent Churches.

V. Organization.

The World Council shall discharge its functions through the following bodies:

(1) An Assembly which shall be the principal authority in the Council, and shall ordinarily meet every 5 years. The Assembly shall be composed of official representatives of the Churches or groups of Churches adhering to it. It shall consist of not more than 450 members who shall be apportioned after the same manner and in the same ratio between Churches or regions as is proposed for the Central Committee. They shall serve for 5 years, their term of service beginning in the year before the Assembly meets.

The Assembly shall have power to appoint officers of the World Council and of the Assembly at its discretion.

The members of the Assembly shall be both clerical and lay persons—men and women. In order to secure that approximately one-third of the Assembly shall consist of lay persons, the Central Committee, in consultation with the different areas and groups, shall suggest plans to achieve this end.

(2) A Central Committee which shall consist of not more than 90 members designated by the Churches, or groups of Churches, from among persons whom these Churches have elected as members of the Assembly. They shall serve from the beginning of the Assembly meeting until the next Assembly, unless the Assembly otherwise determine. Any vacancy occurring in the membership of the Central Committee shall be filled by the Church or group of Churches concerned. This Committee shall be a Committee of the Assembly. The Assembly shall have authority to modify the allocation of members of the Central Committee as herein provided, both as to the manner and as to the ratio of the allocation.

The membership shall be allocated provisionally as follows:

17, of whom at least 3 shall be lay persons, representing the Orthodox Churches throughout the world, allocated in such manner as they may decide;

22, of whom at least 5 shall be lay persons, representing the Churches of the continent of Europe, allocated in such a manner as they may decide;

12, of whom at least 4 shall be lay persons, representing the Churches of Great Britain and Ireland, allocated in such manner as they may decide;

18, of whom at least 5 shall be lay members, representing Churches of the United States of America and Canada, allocated in such manner as they may decide;

10, of whom at least 2 shall be lay persons, representing the Churches of Asia, Africa, Latin America and the Pacific Islands, to be appointed by them as they may decide;

5, of whom at least 2 shall be lay persons, representing the Churches of South Africa, Australasia and areas not otherwise represented to be appointed by them, such places to be allocated by the Central Committee;

and, not more than 6 members representing minority Churches, which in the judgment of the Central Committee are not granted adequate representation by the above provisions of this section, such Churches to be designated by the world confessional organizations.

The Central Committee shall have the following powers:

- (a) It shall, between meetings of the Assembly, carry out the Assembly's instructions and exercise its functions, except that of amending the Constitution or modifying the allocation of its own members.
- (b) It shall be the finance committee of the Assembly formulating its budget and securing its financial support.
- (c) It shall name and elect its own officers from among its members and appoint its own secretarial staff.
- (d) The Central Committee shall meet normally once every calendar year, and shall have power to appoint its own Executive Committee.

Quorum: No business, except what is required for carrying forward the current activities of the Council shall be transacted in either the Assembly or the Central Committee, unless one-half of the total membership is present.

VI. Appointment of Commissions.

The World Council shall discharge part of its functions by the appointment of Commissions. These shall be established under the authority of the Assembly, whether they be actually nomin-

(Continued on page 17)

The Fear of Loneliness

By Rev. Arthur Hedley

It is surprising the number of people who are haunted with the fear of being lonely and sad with the passing of the years. Although at the present they have little cause for loneliness, they are afraid that when their loved ones are taken they will be left to face life alone. There lies before me a letter, just received, from a lady who has passed through a tragic domestic experience, which has left her broken-hearted. With her only child, she is living with her aged parents; all her efforts to earn a living have proved unavailing. As she faces the future she is full of fear. "I know," she writes, "the day is not far distant when my loved ones will 'pass beyond', and it is this loneliness I dread. . . . I must be lonely until the end."

So many are troubled with this fear of being bereft of the companionship and support of their loved ones in their latter years. They see themselves sitting in the old home, yearning for the "touch of a vanished hand and the sound of a voice that is still". Even aged couples can't bear to think of the awful loneliness that will follow when one is taken and the other is left. Old ladies think their husbands would feel the loneliness terribly, and are fearful of them being left solitary and sad. I number among my friends several aged widowers, and it's really wonderful how splendidly they have adjusted themselves to their changed circumstances.

How foolish it is to rob ourselves of present joy and peace by projecting our thoughts and imaginations so far into the uncertain future. We are constantly crossing perilous bridges long before we come to them. So often we have found that the things we worried about never happened. Even when we do come to the bridge we feared to cross, we find things are not so bad as we expected.

Who knows whether God will permit us to see that future we so much dread! A former Bishop of London was terribly overburdened with his cares of office; and reflecting on the fact that he would have to continue another twenty years to equal the period served by his predecessor, he sighed, and said "it is impossible". But there was no need to sigh, for God relieved him of his post the next year by calling him unto Himself. It is probable, in these days of longevity, we shall live to a good age; but so many things may or may not happen, that it is foolish to waste our emotional energy fearing the unknown future.

The best way to cure the fear of loneliness is to cultivate daily a quiet trust in God and a sense of His presence and friendship. It is good, when one is haunted with this fear of loneliness, quietly to repeat the words of the Psalmist, "At what time I am afraid I will trust"; then, with confidence and resolution, the text, "I WILL TRUST and not be afraid". Rest your soul on the sure and certain promises of God's Word. We are assured that, though forsaken and bereft of our loved ones through death, God will be with us to strengthen and support us in our loneliness. "I will never, never, let go your hand! I will never, never forsake you" (Hebrews 13: 5, Weymouth's version) is God's gracious promise to His children, and those who trust His Word have proved its truth.

Our Heavenly Father will not leave us in our latter years. How shameful of us to fear that He will, after our experience of His love and goodness in the past! He has wonderfully sustained us by His supporting presence hitherto; think you then He will fail us in old age? "From the bottom of my heart," wrote Luther to Melancthon, "I am against those worrying cares which are taking the heart out of you. Why make God a liar in not believing His wonderful promises, when He commands us to be of good cheer and cast all our care on Him for He will sustain us? . . . Why then worry, seeing He is at the helm?" When the Apostle was forsaken by his friends in the hour of his trial, he was able to say, "The Lord stood with me and strengthened me."

It is to be feared that many who are lonely and sad in their latter years have themselves largely to blame for this. They have lived a very self-contained life, and have never shown themselves friendly and hospitable. Too often some hidden selfish motive has caused them to avoid making friends. Thus in old age they pay the penalty by being friendless and lonely. "He that would have friends," says the Bible, "must show himself friendly." If, in youth and middle age, we cultivate the spirit of love and friendship to all, we need have no fear of being left without human friendship in old age.

A dear old friend, who has been a widow for 40 years and has lived alone for several years, says she always finds so much to do that she doesn't have time to think of her loneliness. Many aged people keep themselves so active in the home and garden or in service for others, that they and loneliness are complete strangers to each other. One of the best cures for loneliness is to do something to make another feel a little less lonely. Our own burden becomes lighter when we share the burden of another. Thanks to science, the radio is helping many solitary souls to forget their loneliness. Preachers and singers from afar comfort and cheer their hearts, and help them to fill in their leisure hours profitably and pleasantly.

Many fear the loneliness of the last journey across the river of death. But there is no need to fear, for at the end it is not so fearful and lonesome as we imagine. The tired and wearied soul is quite ready for the journey, and often we have seen the look of peace which comes from the consciousness of the Saviour's nearness. As we near the valley we shall prove that "underneath are the everlasting arms". Nothing to me was more inspiring than to hear a crowded congregation in Scotland sing with fervour and understanding those lines in the 23rd Psalm.

Comments Original and Otherwise "Curate"

CANADA NOT DIVIDED

Col. Irving P. Rexford speaking recently in Montreal expressed the opinion that the self-constituted champions of Provincial rights who recently have been very vocal, do not represent the feelings of the average Canadian.

"If one listens to the voice of the politician, Canada is apparently less united than at any time since Confederation," he said, "but the real Canadians are the business and professional people and the intelligent wage earners of the Dominion. The great majority of them are strongly united in the determination that Canada's destiny is that of a nation and not nine separate selfish states entirely without vision or a willingness to co-operate."

Quite true and it was time that somebody called attention to the fact.

WE PREACHERS

An American Professor of philosophy who is not an Episcopalian, but who has attended Services in the Episcopal Church for many years, is quoted in a recent number of *The Witness* as saying that "The weakest spot in your (Episcopal) Church is usually the sermon: both because it is so often neglected and because in so many cases the rather superficial remarks of the priest are delivered in a pompous and tremendous tone, as if he thought he was saying something of profound importance and great originality."

Assuredly a "pompous and tremendous tone" is not likely to commend the message we are expected to deliver.

THE NEED OF EVANGELISM

From the charge of the Bishop of Montreal: "We would like to see the clergyman in every parish, however small, surrounded by a group of his people, studying the question of Evangelism, and the best means of applying it to local conditions, and earnestly praying together for God's guidance. It has been said that the way to learn how to evangelize is to begin to do it. Talk to some friend or neighbour about God and His Truth, and our relation to Him, and do it as naturally as you would talk about every day affairs in which you are interested. Begin to do the work, and God will show the way and strengthen you in it. Then the little group may grow, and become a living reality and power in the community."

In like manner the Bishop of Niagara told his Synod that

"This work of Evangelization is the work of Bishop and Clergy but not of them alone, their efforts are feeble unless they are strengthened and seconded by the Laity—men and women.

To justify our claim to the name Apostolic we must not only think of our heritage from the past in terms of faith, order and historic continuity, we must manifest a sense of Mission—of being sent forth.

If we are to be an Evangelistic diocese we must each be evangelized—know that the Gospel of Christ is the power of God unto Salvation.

Only the evangelized can evangelize. Let us each ask for increase of the gifts of the Holy Spirit.

If a congregation is to evangelize the community about it that congregation must have this evangelistic spirit. Welcome those who come and give them a place in your local household of God. I heard of a Church Society that rather resented the coming of new members. They feared, I think, new ideas and fresh enthusiasm. Such a spirit hinders and retards the work of the Church. Let us dedicate ourselves afresh, clergy and laity, in these times when the Honour of the Lord is at stake in the Name of the God of Love, to new devotion to Jesus Christ and endeavour by life, word and work to win new recruits for His army of love and new brothers and sisters for His Household that His Name may be exalted and our country lose not the ideals and graces of Truth, goodness, beauty, love and compassion. Little will our resolutions made at Synod avail unless they are implemented by leadership of clergy and laity working to the same end of continuous witness in all the vicissitudes of parochial and personal life, to belief in Christ and the power of His Grace."

THE MISSIONARY MOTIVE

At the Spring meeting of the National Council of the Woman's Auxiliary in the city of New York, the Presiding Bishop spoke about the missionary motive, stressing the inadequacy of the imperialistic, or proselytizing, or humanitarian motive. The motive he said must come from above, from a divine source, as the love of Christ constraining the Christian enters his heart and kindles divine love there. More direct and vital contact with Christ is what is needed. "We cannot create this divine motive in ourselves or in others. Like St. Andrew we can only take people to Christ and be with Him ourselves."

Such a missionary motive will bring results when appeals to make up the budget fail entirely.

A COURAGEOUS GERMAN PASTOR

Dr. D. Otto Dibelius has addressed a letter of protest to the Minister of Church affairs in Germany. I quote the concluding paragraph:

"The Evangelical Church, the Church of our fathers, must remain what she is: the Church in which it is preached that Jesus Christ is the Son of God and that the will of God speaks to us through Him, the Living Word; the Church which honours highly the confession of the faith of our fathers and which confesses the Apostolic Creed in her worship; the Church which preaches justification by faith; the Church which gives complete freedom to the individual conscience, because convictions and conscience cannot be forced and compelled; the Church whose guidance and whose teaching are clearly and surely determined by God's Word.

Please give our Evangelical Church her freedom at last!

Germany needs the Gospel! It needs the unabridged and unfalsified Gospel! His hand shall be blessed who helps this cause!"

URGENT NEED OF A NATIONAL RETURN TO GOD

Dr. R. J. Campbell, writing in an English paper, quotes from several letters that he has received on this subject and concludes as follows:

"If I were to contribute anything of my own to what they severally affirm it would only be to say that what seems to me to be specially needed at the present hour is a warm, tender, loving, personal grasp of the Saviourhood of Christ. We have had a little too much of good works without this, and the result has not been very encouraging. Spiritual life is tepid without this personal link with the living Christ to whom we are content to owe everything and yield everything. These letters show how real and blessed is the experience that accrues therefrom. It is a way of living whose very simplicity holds some weary and heavy-laden people back from putting it into practice. But no soul has ever yet ventured everything upon it and found it a failure."

CHURCH RE-UNION IN NORTH INDIA

Various Christian communions in North India are attempting to unite on the lines hitherto signally unsuccessful in South India. The Lucknow Diocesan Chronicle reports a Round Table Conference, at which the Church of India, Burma and Ceylon, the Methodist Episcopal Church, the United Indian Church, and the Society of Friends were all represented. The Friends withdrew, being unable to agree about Sacraments and Ministry. The representatives of the other communions agreed in general terms about the Sacraments, and that "union shall ultimately result in one Church with one ministry, which shall be an episcopally ordained ministry". This acceptance of episcopal ordination is, however, expressly qualified by the warning that it "is not to be taken as committing the uniting Churches to the acceptance of any particular interpretation of episcopacy".

WHO IS MY NEIGHBOUR?

From the sermon preached by the Bishop of Niagara at the opening of the Toronto Synod I make this quotation.

"At Oxford this year I was struck by a sentence in an address by the Bishop of Southwark: 'Thou shalt love thy neighbour as thyself, applies to churches as to individuals.' I might expand this—it applies to groups within any Communion as well. In the face of the need of the world all who believe in Jesus Christ as Lord and Saviour, as the Image of the Invisible God, must recognize each other as His followers though they may differ in their experience, apprehension and interpretation of His truth and must keep the world Christian. This is the first step to unity and to more effective witness. One means is conference, friendliness and prayer. I say this in the light of my experience at Oxford and Edinburgh."

Until we learn to love our ecclesiastical neighbours as ourselves, all discussions and conferences on the subject of reunion are just so much lost time.

FUNERAL EXPENDITURE

More than once in these comments I have called attention to the present system of extravagant expenditure on funerals which often causes serious embarrassment to surviving relations. Quite recently a British economist told the British Association for the advancement of Science that "the high cost of dying is exorbitant and should be controlled by the State." He urged the adoption of the Swiss system of State regulation.

BUDGET MONEY

In a report made by the Committee on matters pertaining to the apportionment, I find the following statement.

"We understand that it is the practice in some dioceses, to 'allot' its total budget to its parishes, and in so doing to name the amount required for each object, either on a basis of percentage, or otherwise. If the total amount received from all parishes falls short of the total asked for, a new method of division is used by which first 'Diocesan expenses' and 'Diocesan missions' are cared for in full, and what is left over, is then divided up pro rata among the extra-diocesan objects."

Let me try to show how this principle works out in practice. In a statement issued by the diocese at the beginning of the year, the parishes in that diocese are told that a certain percentage—say 25 per cent—of the total contributed will be given to M.S.C.C. A certain parish sends in to diocesan headquarters 25 per cent of its apportionment specially ear marked for that object. But the diocese does not receive the whole amount asked for the several objects included in its budget and yet proceeds to pay all diocesan claims in full, and to limit extra-diocesan objects to a percentage each, of what is left. The net result is that part of that money specially ear marked for M.S.C.C. is used for diocesan objects.

The Committee on Apportionments in the report referred to made the following comment on this practice. "It should be manifest that the adoption of such a system would not appear to differ materially from the practice of a parish using some of the contents of the red side of the envelope for ordinary parochial needs."

I think we all know the adjective in common use to describe the action of a parish that uses "some of the contents of the red side of the envelope for ordinary parochial needs".

NIAGARA'S APPORTIONMENT

In the July issue I made reference to the apportionment for the Diocese of Niagara and pointed out that the apportionment for that Diocese on a strictly percentage basis had been increased from \$20043 to \$24755. As the item appeared it read that the increase had been made from \$2043 to the latter figure.

BRITISH-ISRAELISM

From time to time various cults and "isms" appear (frequently in the form of an exaggeration or perversion of some neglected aspect of Christian truth) which for a time make an appeal that is often widespread. They "blossom and flourish as leaves on the tree"; then "wither and perish", because they lack substantial truth, or because elements of truth which they contain are overweighted with corruptions of the truth. The fact that quite large numbers of people are "carried about with every wind of doctrine" is one of the signs of the ignorance which abounds among many who profess and call themselves Christians.

The political "climate" (and religious movements frequently follow political developments) of recent years, with its exaggerated "nationalism", has been favourable to the outbreak of what is known as "British-Israelism". This has attracted the attention of many—among them Church people; and, as I have recently received a very courteous personal letter from the Director of the movement in the Province of Quebec, in which he regrets that it is "unfortunately true that most of the clergy are, if not actually antagonistic, at least quite disinterested in the work of the Federation", I have thought it worth-while to include here my answer to him. It is as follows:

"You have kindly and courteously addressed to me a personal letter in reference to 'British-Israelism' and its aims. I would make my reply in the same spirit, while stating candidly my disagreement from the teachings for which your Federation stands.

First: The Movement appears to me as a religious "throw-back", incompatible with the essential idea of the Catholic Church, in which I profess my belief when I recite the Creed. Its appeal is too much to the "it was said of them of old time"; too little to "but I say unto you". Its cry is "We have Abraham to our father": the pride of "stock" (very acceptable to "superior" Britishers—and I am an Englishman myself!) which our Lord warned against, rather than to spiritual worth which transcends the distinction of "Jew and Greek, Barbarian, Scythian, etc".

Second: It rests on a "fundamentalist" conception of the Scriptures which to me is untenable; and it deals with the Scriptures after the manner of solving a "cross-word puzzle", rather than in the spirit of a growing understanding of a Divine Revelation given in "sundry times and in divers manners": e.g. the "juggling" with texts and names.

Third: Its history is fantastic, and unverified by the accepted canons of historical criticism: e.g. reliance on legends; the "forced" story and metamorphosis of the "lost tribes"; the supposed distinction of Israelites and Jews (was not our Lord Himself "sprung from Judah"?).

Fourth: When our Lord proclaimed "the Kingdom of God", He not only fulfilled but transfigured the idea. In the New Testament the idea of the Kingdom is not territorial or racial; it is the personal reign of the King. Instead of this lofty conception, British-Israelism gives us some-

thing which is still "of the earth, earthy", when it looks for the supremacy and special glory of a particular nation. This is one of the "old things" (in its own day a perverted Messianic expectation) which in Christ have "passed away", so that all things may "become new". Its maintenance is one of the causes of our present international jealousies and unrest; and it tends to further war and hinder peace in the world.

These reasons will be sufficient to explain why I cannot regard the "British-Israel" idea with favour. While I have given them frankly, I trust I have expressed them with charity." W.H.D.

—Parish Review, St. John The Evangelist, Montreal.



CALENDAR REFORM SHELVED

From the official *Journal* of the League of Nations, we learn that that organization does not consider it expedient to convene a conference to carry out calendar reform, which in present circumstances would seem to have no chance of being accepted, and that under such conditions, it is unnecessary, until further notice, to retain the question on its agenda, inasmuch as the reform can only be contemplated if it meets with "quasi-unanimous approval". In a series of resolutions preceding this decision, the Assembly of the League felt that it was needless again to recapitulate the unquestionable advantages from an economic and social point of view, both of a simplification of the Gregorian calendar and a stabilization of movable feasts.

In the course of the examination previously made of this question, the organs of the League of Nations have always deemed it desirable to take account of the views of religious authorities. In this connection, most of the Orthodox and Protestant Churches have stated that they had no objection to the stabilization of movable feasts, though such stabilization, they declared, should be subject to the consent of all the Christian Churches.

It was clear from the information conveyed to the League's committee by several of its members, that the Holy See, after having previously stated that it could not consider any change in the date of the movable feasts, has taken up an even more definite attitude during the present year, in that it has approached certain governments stressing more particularly that stabilization of movable feasts could not be separated from calendar reform, but such stabilization should be conditional on the meeting of the ecumenical council; that as regards the reform of the Gregorian calendar the introduction of blank days would result in breaking the continuity of the weeks and be incompatible with venerable and long established traditions.

For these reasons the League organ reached the conclusion that it would be inexpedient to continue the consideration at the present time—and thus the whole matter is shelved for an indefinite period.

—The Living Church.

A Parson Warms Up His Congregation

By S. H. Cooke

Father Cooper of St. James' Anglican Church is as deeply concerned with the physical as well as the spiritual comfort of his congregation. Gone are the days when the vicar shivered in a cold clammy church with his flock. It is interesting to visit a modernly heated place of worship. In this case the floor of the whole church is heated in order to heat the building. Such a system is called 'panel-heating' because the floor is heated in sections called panels.

There are only two such panel-heating systems installed on the North American continent. One is in the British Embassy building at Washington, D.C., and the other in St. James' Church, Vancouver, B.C., Canada. But this system has become the vogue in Great Britain and threatens to displace heat-by-radiation systems for building temperature control, and makes for quite a saving in fuel.

St. James' Church was designed by Adrian Gilbert Scott, London, England. It is best to follow the writer through the phases of this unique heating installation which cost approximately \$7,000.

The boiler in the boiler-room is controlled by thermostat arrangement which automatically maintains a temperature of 60 deg. F. throughout the church, or it may be set to maintain a higher or lower temperature according to seasonal weather conditions.

The full basement of the church may be also heat-controlled. For instance, the Badminton court does not require the warmth as do the Sunday school classes meeting in the lower floor, and for the meetings of Boy Scouts, Girl Guides, and Young People groupings.

The important principle and governing factor in the panel heating system is to ensure an adequate hot water circulation. There is no pressure in the piping system but a circulating pump keeps the hot water flowing throughout the entire church heating system.

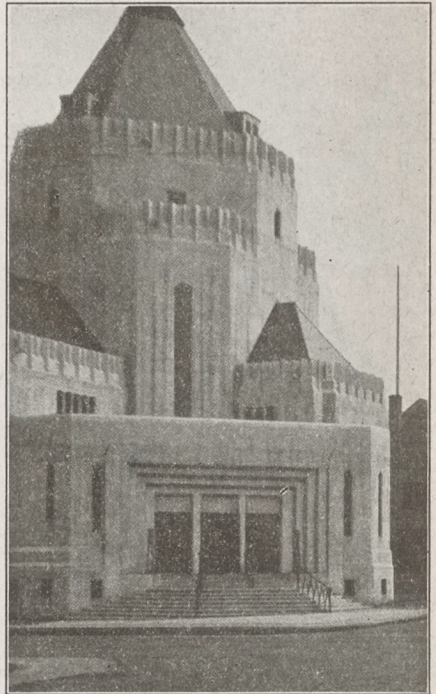
It is mysterious to enter a nice warm church and yet observe no heating apparatus. The explanation is here.

The church floor of concrete was laid. Then the heating engineers laid 45 pipe coils welded together in sections over the entire floor with boilermain and return connections. During this phase of construction it appeared as if they were laying the floor of a skating rink rather than that of a church. In fact there is only this difference in panel heating. Instead of circulating brine through the pipes, hot water is circulated. Some 12,000 feet of steel weldless tubing went into these coils, which had no connecting fittings. All these coils were then tested for leaks after being welded together, under 400 pounds pressure and all pipes hammered well during the test to reveal possible leaks.

Then on top of these tested heating coils were placed sheets of insulating material. Then the whole was covered with a top floor of two inches of concrete, a floor which is holding its heat for twenty-four hours after the boiler has

been shut down. In very cold weather it requires five hours to heat the church. Since Anglicans hold early morning Service the heating may be required from 7 a.m. to 9 p.m. at night. On frosty days the boiler is lit up on the night before. The Chapel floor is heated first, then the main body of the church floor is heated for the Morning Service congregation, then the basement for the Sunday school classes, all of which have their own control valves down in the boiler room.

The writer was the guest of the heating engineer in charge. He showed me how the boiler is started up for our comfort. He threw in a



lighted piece of paper, swung the oil-burner door into place, opened up the oil regulating valve gradually until the fire was well started. Full hot water circulation was being pumped on its way through the pipe coils laid in the church floor, in fifteen minutes.

There are gauges to register the level of the oil supply tanks beneath the boiler-room floor. The church engineer takes a daily reading from the gauge and compiles his daily oil-using log book. Here we see that the church uses 800 gallons a month during the winter months, but as the spring weather approaches we note that a similar quantity lasts five weeks.

So it will be seen how the activity of the church during the week makes for oil consumption variation, as much so as the climatic changes in the weather.



AUGUST

1. Lammas Day.
5. Oswald, King and Martyr, 642.
6. **Transfiguration of Our Lord.**
7. **EIGHTH SUNDAY AFTER TRINITY.**
10. Lawrence, Roman Deacon, Martyr, 258.
14. **NINTH SUNDAY AFTER TRINITY.**
21. **TENTH SUNDAY AFTER TRINITY.**
24. **St. Bartholomew, Apostle and Martyr.**
28. **ELEVENTH SUNDAY AFTER TRINITY.**
Augustine, Bishop and Doctor, Hippo 430.
29. Beheading of St. John Baptist.
31. Aidan, Bishop of Lindisfarne, 651.

RECRUITING

In the Diocese of Duluth the following goals have been selected by the Rt. Rev. B. T. Kemerer, Bishop of Duluth.

1. To extend the contacts of the priest with unconfirmed adults.
2. To provide an opportunity for an intelligent presentation of the Church to the unconfirmed.
3. To increase candidates for Confirmation in the vast field that surrounds every parish and mission.
4. To give our own Church people much needed information about the Church that will increase their loyalty to, and pride in, her.
5. To give them a definite, practical part in the Church's missionary imperative.
6. To make the Christian ministry a greater joy to our priests, and a greater gladness to our people.

The plan is to organize groups of people to meet for six successive weeks in each parish and mission wherever practicable, to which the clergy will give informal talks upon a series of carefully prepared, interesting, Church subjects.

These groups are to be composed (ideally) of 10 local Churchmen, and 10 non-Churchmen, guests of the Churchmen.

These Churchmen are to be "messengers" to non-Churchmen, responsible for their recruiting.

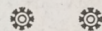
WE SMILE THANKFULLY

In the Scottish Chronicle the following stories appeared which show the advantage of liturgical prayers for common worship, at least.

"In the Tron Kirk of Edinburgh, over two hundred years ago, the minister did not forget to mention in his petitions the local magistrates, for he is reported as having prayed: 'Lord, have mercy on all fools and idiots, and particularly on the magistrates of Edinburgh.' A similar story is told of 'Preacher Georgie', a travelling minister, who, one day in the church of Lochmaben, entreated thus: 'Lord, we pray Thee to remember the magistrates of Lochmaben, such as they are.' Many years ago, a Highland minister, in praying for the welfare of the Royal Family, got somewhat encumbered as to how he should make mention of the Prince of Wales and his wife, for they were but recently married. He got over his difficulty by continuing thus: 'Lord, bless her Royal Highness the Prince of Wales, and his Royal Highness the she Prince!'

"Adam Scott, a Border shepherd, in praying for a wayward son, is credited with addressing the Almighty in this manner: 'Ye ken fu' weel he's a wild mischievous callant, and thinks nae mair o' committin' sin than a dog does o' lickin a dish; but put Thy hook in his nose, and Thy bridle in his gab, and gar him come back to Thee wi' a jerk that he'll no forget the longest day that he has to live.' In concluding a lengthy prayer a West-country clergyman expressed himself in the following terms: 'O Lord! Thou art like a mouse in a dry stane dyke, aye keekin' out at us frae holes and crannies, but we canna see Thee.' The subsequent passage is from the intercession of a minister of an eccentric turn of mind who was nevertheless beloved of his flock: 'O Lord! we desire to offer our grateful thanks unto Thee for the seasonable relief which Thou hast sent to the poor of this place, from Thy inexhaustible storehouse of the great deep, and which every day we hear called upon our streets, "Fine fresh herrings, sax a penny, sax a penny, sax a penny!"' A field preacher, belonging to the Secession Party, one day made reference in prayer to the parish minister of the district in which he was preaching. 'Thou knowest,' he said, 'that silly, snivelling body is not worthy even to keep a door in Thy house. Cut him down as a cumberer of the ground: tear him up root and branch and cast the wild, rotten stump out of Thy vineyard!'

In some respects, I think, we have improved on the days and ways of our grandfathers!"



The Gospels in the Making. An introduction to the recent criticism of the Synoptic Gospels by Alan Richardson. . . . \$1.50

The Achievement of Personality in the light of psychology and religion by Grace Stuart. \$1.50



One Communion and Fellowship

August

"King of saints, to Whom the
number
Of the starry host is
known,
Many a name, by man forgot-
ten,

Lives for ever round Thy throne;
Lights, which earth-born mists have darkened,
There, are shining full and clear,
Princes in the court of heaven
Nameless, unremembered here.

In the roll of Thine apostles
One there stands, Bartholomew,
He for whom today we offer,
Year by year, our praises due;
How he toiled for Thee and suffered
None on earth can now record;
All his saintly life is hidden
In the knowledge of the Lord.

Yet all that's veiled from us is written
In the Lamb's great book of life,
All the faith, and prayer, and patience,
All the toiling and the strife;
There are told Thy hidden treasures;
Number us, O Lord, with them,
When Thou makest up the jewels
Of Thy living Diadem." Amen.

—Rev. Jno. Ellerton.

August—to the farmer the month of fulfilment, of harvest, and of hardest work, while to a large number of city workers it means relaxation and holiday. Then thousands of city workers pour out from the hot streets to rest and play under the trees of God and beside His "still waters".

The Church has marked two days of August as chief festivals on her calendar, the sixth, to remember our Lord's Transfiguration, and the twenty-fourth, for St. Bartholomew, Apostle and Martyr.

I had one sight of Hermon, Mount of the Transfiguration. It was in January, a mild spring day, and we had just landed at Haifa. Someone on the wharf called us to look, for Hermon was in sight, and looking northward I saw in the intensely clear air first the blue-grey line of the Galilean hills and then above them, seeming to float in the air, a crown of shining white against the vivid blue of the sky.

It was not a place for spiritual imaginings, that wharf with its noise and bustle, and the hurry of getting through the Palestine customs. But for a long minute the crowd and the tumult were shadows which fell apart before that quiet vision in the sky, and I felt God in that transfigured Carpenter, our Lord.

I have felt that Transfiguration on some August mornings in the country, when the country clocks stood at six, and I went out with a pail to fetch water, in a land that was all peace. It was the

fullness of a Canadian summer: we could forget our frost-tinged springs, and only know the tropical warmth of August; by noon one would feel the "heat and burden of the day", but at early morn the earth was empty and clean; one thought of creation, before man came with the serpent, and the earth lay fresh from the moulding hands of God. She lay in the hot sunshine as if basking in His love. I repeated Browning's lines—

"The year's at the Spring,
The day's at the morn,
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn:
God's in His heaven—
All's right with His world."

This is what the Transfiguration means.

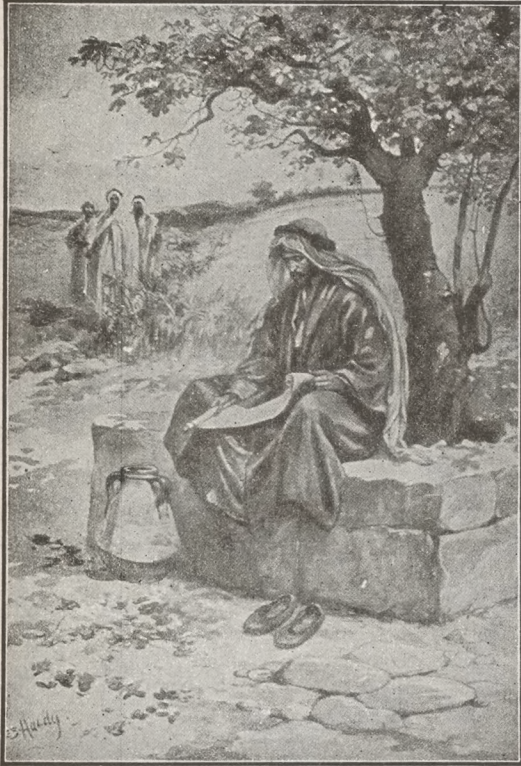
Then we have St. Bartholomew's Day. He, Nathanael Son-of-Tolmai (Bartholomew), was one of the seven Apostles whose calls are given in the Gospels. In the lists of the Twelve he is second of the second four, coupled with Philip, his friend; doubtless when our Lord sent forth the Twelve, "by two and two," they worked together. Philip was the quicker to speak and act, and the gentle Bartholomew would follow him up, his eyes filled with tender dreams.

He is mentioned but twice in the Gospel record, both times by St. John, who evidently knew him personally, as he calls him by his given name, Nathanael, instead of his patronymic of Bartholomew. The first time is his call. The impetuous Philip, just called personally by the Lord, rushes to Cana of the hills to tell his friend.



Nathanael is sceptical: "Can there any good thing come out of Nazareth?" The wise Philip only answers, "Come and see."

Our Lord's greeting to him is high commendation, "Behold an Israelite indeed, in whom there is no guile." No fear that the brain behind those quiet, cool eyes would ever be heated to beguile itself, and then beguile or deceive others.



"An Israelite indeed, in whom there is no guile."

Surprised, Nathanael questions how could this stranger know him?

Christ's answer is straight: "Before that Philip called thee, when thou wast under the fig tree, I saw thee."

We are not told just what happened to the soul of Nathanael in that quiet nook in his garden at Cana, but it must have been one of those moments of illumination when all things visible are transfigured and through them we see the invisible, see God, for Nathanael answers instantly, this time using the title of respect, "Master, thou art the Son of God, thou art the King of Israel."

In the last year of the ministry, as this was in the first, St. Peter made his great confession, the creed of the Christian Church to be, but it was no more than the words of the enlightened Nathanael more than two years before in Galilee. So St. John bears record and also tells us, in Chapter twenty-one, of almost the loveliest of our Lord's post-resurrection appearances.

It is beside the Lake of Galilee, and Nathanael is there with six others of the Twelve. The en-

ergetic Peter, to whom waiting, doing nothing, was impossible, had said "I go a'fishing", and the others went with him, for men usually followed Peter. There is the night of fruitless toil, and in the first soft light of morn the Stranger who hails them from the shore, and the second miraculous draught of fishes. It is John who recognizes the Lord and Peter who plunges instantly into the sea, to be one minute sooner at the feet of his Master. Nathanael soberly stays with the others to secure the harvest of the lake which God had given them. All through those three years, when he journeyed with the Master as an Apostle, there is no record of Nathanael speaking or acting; he seems to have been the quiet listener, the servant who served in silence. In the Acts of the Apostles he is only mentioned once, in the list of the eleven, as Bartholomew. And that is the last we see of Nathanael Bartholomew in the light of Scripture.

Tradition does not give us very much; he went to India, where Thomas was also working, though they do not seem ever to have been together. Then when the Gospel according to St. Matthew was written, Bartholomew translated it into several of the languages of India.

Then came the first great persecution, 64-66 A.D., when Rome first declared Christians to be enemies to the state, and prohibited their religion. As the enormous majority of the early Christians were slaves or non-citizens of Rome, they had no legal rights, so could be given to the lions in the great circus, or burned alive fastened to tall stakes, living torches to illumine the gardens of Nero. It was the "politics that unmade Rome", this disregard of justice to the subject nations, and the increasing multitude of slaves in Rome herself. We know how the beastly punishment of crucifixion, invented to cow rebellious slaves, was used for men of the subject nations, and these cruelties retaliated on Rome, weakening her, brain and body, till she could not resist a horde of barbarians.

It was a generation since the Resurrection. The young men who had followed the Master along the country roads of Galilee were now aged men, leaders of a firmly established Church. In the New Testament Apocrypha is the Martyrdom of St. Bartholomew, telling of his work in India, and how there he was flayed alive. In an Italian cathedral I was told to look at a statue, life size and dark red, said to represent a man without his skin (it is hung over his arm), St. Bartholomew. I would not look at it, it was too horrible. Where did the sculptor get his model? Some of Italian art is rather sickening.

But does it not make early Christian history unfit to read, these stories of brave, clean lives, lived to serve others, ending in such frightful deaths? Martyrdoms are frightful reading only they did not end the lives of the martyrs. An English writer tells us of—

"The air above the place of death crowded with the angels of the Agony and Passion, waiting to bear off the struggling soul in their tender, experi-

(Continued on page 14)

One Hundred Years Ago

Bishop Mountain's Salary: In a letter to the Earl of Durham, dated Marchmont, Quebec, 2 July, 1838, the Bishop suggests that his various emoluments (£490 as Rector, £500 as Archdeacon and £1000 as Bishop) be combined, that he resign the offices of Rector and Archdeacon of Quebec, and that he receive from the Government £2000 a year. He compares his duties and emoluments with those of the R.C. Bishop of Quebec. On the margin of the letter are caustic comments by the Secretary-in-Chief, opposing the Bishop's application. Durham Papers V., Public Archives.

Bishop Mountain and Horse-Racing Sermon: In a letter to the Secretary-in-Chief dated 12th July 1838, the Bishop refers to the first sermon preached by him before Earl of Durham in the Cathedral at Quebec and says that Bishop Stewart and his clergy (including himself) objected to horse-racing on account of its hurtful consequences . . . the practice is encouraged by Royalty . . . Necessity has been produced for reserving to myself and my brethren the unfettered privilege of remonstrating against any practice, with observance of due regards towards those higher than ourselves . . . If we should feel it our duty to give expression to similar sentiments, I do not wish to shut the door against myself and others . . . I am persuaded you will allow it to be a subject open to discussion. (The Bishop refers to the fact that, if he withheld the above observation, he might appear to have done so from fear of their effect upon his application to Lord Durham for a salary.) Public Archives, S. Series. (Note) Lord Durham requested Mr. Cowell, Chaplain to the Forces at Quebec, to perform divine Service for the Governor's Household in the Government House at Quebec. This action provoked a discussion. (See "The Church".)

Quarantine Station, Grosse Isle, L.C.: The Rev. Hy. Vachell (as mentioned in the second report of the "S.P.G. amongst Settlers and Indians of L.C." at a meeting of the Society held 19th April 1838 in Quebec) has visited destitute settlers and spent two Sabbaths with a shipload of emigrants landed in this spot . . . Mr. Vachell writes: They were engaged in washing their clothes on the rocks. I mounted the steps of a shed hard by and sang a psalm. Hardly had I gone through two verses, ere the washing tubs were deserted and I was surrounded . . . My heart was full . . . their hearts filled up to overflowing . . . After this I preached to the soldiers . . . I found four dead in the hospital . . . (In February Mr. Vachell returned to England and Rev. H. Sewell supplied his place).

Montreal's "Temporal and Pastoral Aid Society" of the Parish of Christ Church. Copy of the Constitution and By-Laws just received. Its object is to visit the poor, read and pray with them and relieve their temporal wants, promote habits of cleanliness, sobriety and economy. The Society's visitors are given instructions, copies of which are contained in the By-Laws. (The Church, July 14.)

Eastern Clerical Association: Rev. Henry Patton was Sec. of Eastern Clerical Society which met at the Parsonage, Cornwall, 6 July 1838. There were present: Rev. Geo. Archbold, Rector, Messrs. E. Boswell (Carleton Place), Lindsay (Williamsburgh), Patton (Kemptville), R. V. Rogers (Richmond), Rolph (Osnabruck) and Strong (Bytown).

Midland Clerical Association: Meeting held 25-26 July 1838 at Picton, Bay of Quinte, eleven clergymen present. The Secretary was the Rev. A. F. Atkinson and Report was printed in "The Church" of 4th August.

Carrying-Place, U.C.: The Rev. J. Grier, A.M., who, since 1824 has held pastoral charge of this Mission, holds Services also in Hillier. During the year Baptisms 73, Marriages 16, Burials 11, Communicants 66. At Hillier, during hay harvest, a congregation of 80 assembled, accommodation being obligingly furnished by Mr. Hy. Babbitt.

Peterboro, U.C.: Rev. C. T. Wade, M.A., Incumbent, succeeding the Rev. R. H. D'Olier who returned to his native land last year. There is a handsome and commodious church, with a numerous congregation. Baptisms 50, Communicants 80. Mr. Wade visits townships of Smith, Otonabee, Fenelon, Dummer, etc.

Cavan, U.C.: Rev. S. Armour, Incumbent, reports that the churchmembers of Cavan since 1835 have built two new churches in that township. Baptisms 97, Communicants 75. Sometimes visits townships of Emily and Ops.

Medonte, U.C.: Rev. Geo. Hallen, missionary, holds Service on Sundays in different lots of Concession 11 with an attendance of 30. Communicants 15.

Earl Durham: The Address of the Clergy of U.C., signed by John Strachan, D.D., LL.D., to His Excellency Rt. Hon. Jno. Geo. Earl of Durham, Viscount Lambton, etc., expressing their confidence in him, was printed in "The Church" of 28th July, 1838.

Credit River, U.C.: A collection for the missionary work of the Toronto Society was taken up at St. Peter's Church, River Credit, after a sermon preached by the Rev. H. H. O'Neil on Sunday 15th July 1838.

Grimsby, U.C.: Rev. Geo. R. F. Grout, missionary since 1827. Services were begun before 1817 by Mr. Andrew Pettit, one of the first settlers, in his house where he himself read the liturgy and a sermon. Rev. Mr. Samson was appointed 1st missionary in 1817. A melancholy event deprived the church of his services and in 1823 the Rev. A. N. Bethune succeeded him and remained till 1827. The stone church was finished and handsome black walnut furniture installed during his time. In 1828 the Bishop visited Grimsby and dedicated the church to St. Andrew in memory of the founder of the church. Services held every Sunday at 11 a.m. in St. Andrew's and in the afternoon at a school house in the village. Baptisms 17. Communicants 45. (The Church, 14 July 1838.)

(Continued on page 16)

Diocese of Saskatchewan

A large congregation gathered at St. Matthew's Church, Tisdale (Rev. T. W. Wilkinson), recently to hear Mr. William Harper preach. As a lad he had attended Sunday School in St. Matthew's and has recently returned after one year at Wycliffe College to take charge of the Forrester Mission north of Tisdale, for the summer months.

On Sunday May 1st, at St. Paul's Church, Harlan, in the Fort Pitt Parish, the incumbent dedicated at the Evening Service an organ given to the church by his mother, Mrs. F. R. Ward of Islington. The Church was begun on May 24, 1937 and consecrated on October 27th following by the Rt. Rev. W. Burd, Bishop of the Diocese assisted by the Ven. Arch'd G. H. Holmes. Several visiting clergy occupied the chancel that day.

The annual meeting of the Turtleford Deanery W.A. was held at Turtleford on May 13th with a large number of visitors and members present representing nine branches.

The St. Stephen's A.Y.P.A., Macdowall, held a social gathering in the local hall with a group from the St. Alban's Cathedral A.Y.P.A., Prince Albert, who were accompanied by the Ven. Archdeacon G. H. Holmes and Mr. Beverley Jeffrey, President of the Diocesan A.Y.P.A. Archdeacon Holmes gave a very fine moving picture presentation of life in the Diocese.

St. Thomas' A.Y.P.A., Star City, was the guest of the United Church Y.P.A. in Star City on the first Tuesday in May. Plans for a big joint meeting to which Tisdale and Melfort are to be invited, are being made. This will close the season's activities until next Fall.

From Hines Lake Mission (Rev. A. Fraser), comes the news that the health of the Indians has been very good in spite of hard times and shortage of clothing and food, and on the Sandy Lake Reserve the Indian Agent did all in his power to render assistance.

St. Luke's Church, Mt. Nebo, was packed to the doors. This is indeed encouraging. On Monday (Easter) the Indians enjoyed the visit of the Rt. Rev. W. A. Geddes of the Diocese of the Yukon. Confirmation Service was held in the afternoon when 16 members were presented by the Missionary in Charge. Holy Communion was then celebrated, the Bishop officiating assisted by the Rev. A. Fraser. Twenty-nine partook of the Holy Emblems, including the newly confirmed.

The Rev. Fraser wishes on behalf of the congregation to thank all those who in any way have given help or contributed toward the carrying on of the Master's work. Travelling expenses in the Indian Work is a heavy drag on the funds of the Diocese, but the work must go on, and as the Indians are not in a position to carry this burden, the work is handicapped; however the best possible is done.

Regular visits have been made by the Rev. Fraser to the Big River Reserve twice a month.

A Service of Confirmation and Holy Communion was held in the Legion Hall at Shell Lake on Wednesday, April 20th, by the Rt. Rev. W. A. Geddes, Bishop of the Yukon, on behalf of our Bishop.

Reports from Crooked River advise that Mr. Cyrill Needs will preach his farewell sermon on Sunday May 1st prior to leaving for the State of Washington where he will continue his studies. Mr. Needs was appointed to Crooked River last summer and during the time of his ministry there has won many friends, and, indeed, is popular with all creeds and classes in the sawmill hamlet and surrounding districts to which he ministered also. The good wishes of the Diocese go with him as he sets out for fields anew.

The Rev. W. S. Noble, Rector of All Saints', Melfort, preached his last sermon on Sunday, April 24th, delivering an impressive farewell message to a capacity filled church. "Pat" Noble, who now becomes Canon Residentiary of St. Alban's Cathedral, Prince Albert, will commence his new duties on Sunday, May 1st.

A reception for the Fourth Synod of the Diocese of Saskatchewan and the Diocesan W.A. whose meetings were held concurrently with those of the Synod, June 13-15, was held in the St. Alban's Cathedral Hall, Prince Albert, on Monday evening, June 13th, when delegates were welcomed by the Bishop.

Everyone was delighted to see the Bishop looking so wonderfully well after all that he has gone through. The Bishop spoke most affectionately in expressing his joy at being back again, referring to the people of his diocese as his family.

Archdeacon Paul preached an inspiring sermon in which he expressed thanks to Almighty God for the return of 'our Bishop' and for the continual growth of the Church in this Diocese.

The first session of the Synod was convened in the Legion Hall, Prince Albert at 2 p.m. with the Bishop presiding. Thirty clergy and fifty-six lay delegates answered the roll. There were also twelve visitors.

Financial reports showed that the Diocese was going ahead in spite of adverse conditions, and were termed highly satisfactory, strenuous efforts being made to keep within the budget from year to year, to prevent any possible increase of debt. Great credit is due to the Ven. Arch'd G. H. Holmes through whose untiring labour such reports have been made possible.

There were 121 delegates representing 58 branches of the Women's Auxiliary present at the two-day meeting of the Diocesan W.A. held in Prince Albert on June the 14 and 15.

The meeting was held concurrently with the Synod of the Diocese and the Opening Service was held jointly in St. Alban's Cathedral.



ONE COMMUNION AND FELLOWSHIP

(Continued from page 12)

enced hands. The martyr who might see as he died the celestial faces looking down, the scarred and glorious arms stretched out in welcome. Mary with her mother's eyes, and the saints about her, all, ring above ring in deepening splendour up to the blinding white light above where Christ waited in love and glory to crown His stalwart soldier."

Old Time Parsons

That was the subject of a broadcast address by Rev. Canon H. Anson, Master of the Temple, a few weeks ago. Canon Anson says that the object of the address was to put before his hearers some pictures of religious life which he had known himself, or of which he had heard from those who knew them, when he was young.

He refers particularly to a small village in the middle of England, where he was born. His father had been rector of the parish since 1845, his grandfather for thirty years before that, and his great-uncle before that, before he became Archbishop of York. This great-uncle of his was a great pluralist. Besides being rector of this village, he was Bishop of Carlisle, Canon of Christ Church, Oxford, and Prebendary of Gloucester. He kept a pack of hounds and when he became Archbishop of York he used to attend the races in state in a coach and four horses. His grandfather as a young man wrote twelve sermons, in which he gave expression to what he considered the most important truths of religion and he never wrote any more but used these twelve in a regular rotation.

Those were the days of the square family pews which were occupied by the more important families in the parish. Hymns were looked upon with considerable suspicion as savouring of Romanism. Instead of hymns, metrical versions of the Psalms were in common use. "We sang in the twenty-second Psalm, 'Proud Basan's bulls a pampered herd do me on every side surround,' but I do not think we ever had the cry of Jonah when in the belly of the whale, which was, I believe, sung in Scotch churches in a former age:

Ah me! This is an awesome place,
without e'er coal or candle,
Nothing but fishes' tripes to eat,
and fishes' tripes to handle."

The Canon tells how "just a hundred years ago, a great change had come over the finance of the Church. Until then, the parson claimed and took one-tenth of the lambs, calves, geese, fowls, apples, pears, corn, hay and grain in his parish. There is a story of one parson who claimed one bee-hive out of ten, but the irate owner brought the hive into the parson's study, and after shouting at him, 'You may claim the bees but you can't claim the hive,' shook out the angry bees on to the study floor, slammed the door, and departed with the empty hive. So many and so embittered were the conflicts between parson and people over tithes that, just about a hundred years ago, a tax on the average price of wheat, oats and barley, based on the price for the last seven years, was substituted for payment in kind."

But the parson in those days took a keen interest in the well-being of his people. He "sent people to the hospital or convalescent home; he made up quarrels; he interceded between the landlord and the farmer and between the farmer and the labourer; he was often a magistrate, and could often exercise a kindly influence, based on intimate knowledge, on his

more drastically-minded colleagues; he was generally the only educated man who lived his whole life in the parish, and seldom slept a night away. So, at his best, he was like Mr. Irwin in 'Adam Bede', revered by his parishioners, and not unworthy of our respect even today.

All Things to All Men

The religion which he preached was not generally of a sort to convert the sinner, and we can hardly estimate the debt which the country owes to the little Methodist chapels which so often kept alive a living enthusiasm in religion which was generally all too lacking in the religion of the Church; but there was kept alive in the Church a somewhat wider conception of religion as being related to the whole duty of man, to the State, to Society, to Industry, to Art, which was perhaps somewhat lacking among the evangelical sects. George Eliot, who understood the strength and weakness of the Church in those days better than any other writer, describes the part of the Church, through the mouth of Adam Bede, better than any other author I know.

"I am not laughing at no man's religion. Let 'em follow their consciences, that's all. Only I think it 'ud be better if their consciences 'ud let 'em stay quiet i' the Church—there's a deal to be learnt there. And there's such a thing as being over-spiritual; we must have something beside Gospel i' this world. Look at the canals, an' th' aqueducts, an' th' coal-pit engines, and Arkwright's mills there at Cromford; a man must learn summat beside Gospel to make them things, I reckon. But t' hear some o' them preachers, you'd think as a man must be doing nothing all's life but shutting's eyes and looking what's a-going on inside him. And God helps us with our head pieces and our hands as well as with our souls; and if a man does bits o' jobs out of working hours—builds a oven for's wife to save her from going to the bakehouse, scrats at his bit o' garden and makes two potatoes grow instead of one, he's doing more good, and he is just as near to God as if he was running after some preacher and a-praying and a-groaning."

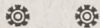
He then goes on to speak of the influence of the parson's family and says that the children of these country rectories have contributed more to the wealth of national life, and to the healthy growth of the morale, than perhaps any other single influence. Undoubtedly he says the country owes an immense debt to the children of the manse.

It is possible, he adds, "that the villagers did not understand a great deal of what they heard, but they loved their parson and they loved their Service, and as Dolly Winthrop says in "Silas Marner":

"If you've never had no Church, there is no telling the good it'll do you. For I feel so set up and comfortable as niver was, when I've been and heard the prayers, and the singing to the praise and glory of God, as Mr. Macey gives out—and Mr. Crackenthorp saying good words, and more partic'lar on Sacremen' Day; and if a

bit o' trouble comes, I feel as I could put w'it, for I've looked for help in the right quarter, and give myself up to Them as we must all give ourselves up at the last; and if we'n done our part, it isn't to be believed as Them as are above us 'ull be worse nor we are, and come short o' Their'n."

The address referred to was published in The Church Times.



ONE HUNDRED YEARS AGO

(Continued from page 13)

Editorship of "The Church": Rev. A. N. Bethune, Cobourg, to Archdeacon of York. Expects a falling-off in the subscription list of "The Church", due to "the non-reading character of the mass of our population rather than to any other circumstance." Feels it will be necessary for him to resign as editor, on account of pressure of other business and also because he feels it should be located in the metropolis. June 16, 1838. (Strachan Papers.)

Comments: Rev. A. N. Bethune, Cobourg, to the Archdeacon of York. Agrees to continue for the time being as editor of "The Church" and comments on its finances and change of policy. "Cartwright has done us many services and deserves great credit for them, but I hear lately some discouraging rumours in regard to Bettridge. The appointment of Ryerson to the Guardian speaks volumes in regard to the political propensities of the Methodists—it shows their constitutional unsoundness." . . . "I do not think much for the Church is to be expected from Lord Durham." July 5, 1838. (Strachan Papers.)

Note: On the Committee of Management of "The Church" were the Archdeacon of York, Rev. G. Mortimer, M.A., Rector of Thornhill, Rev. A. N. Bethune, Rev. H. J. Grasett.

Theological Book: Rev. Robert D. Cartwright, Kingston, to the Archdeacon of York. Has just arrived in Kingston from England. Tells of his efforts at Oxford which finally ended by the Convocation granting to the clergy of Upper Canada a copy of every theological work published at the Clarendon in the English, Latin and Greek languages. "There is a good feeling towards us at home and every disposition to divide the Diocese." July 31, 1838. (Strachan Papers.)

Winnipeg: Under the date of July 10, 1838, the Rev. D. Jones notes the arrival of three Priests at the Red River. Two of them were on the way to the Columbia, on the Pacific Ocean, to establish a Roman-Catholic Mission there. Writing to the Secretary of the C.M.S., London, on July 1, 1838, he says: "I proceeded to the Indian settlement, in a birch-rind canoe, with two Indians; feeling my strength quite inadequate to riding. At half past three, I found the church well filled, and the singing delightful. I never saw a more picturesque object than this little church, now that the clump of trees in which it is built is in full foliage. The heat of the weather rendering it necessary to have the windows and doors wide open, the eye, from the desk, catches several glimpses of the river, gliding past, in glassy smoothness, between the trunks of the ancient and decaying trees.

Coming home against current was very tedious, and the heat intense. On the Maple-Sugar Point

were several Indian tents, in their natural state. The people were busily employed in drying fish; and their numerous offspring were running about in a state of perfect nudity—a striking contrast to the scene which I had just left!—and abundantly enough to silence all cavils against Missions, were not men, through self-flattery, steeled against conviction.

At the Indian Settlement our Congregation increases, and I hope they are anxious to be Christians indeed. They have certainly cast off their evil habits; and are striving to come up to the standard of piety and virtue, which the Word of God requires. The change wrought in their deportment proves, beyond a doubt, that it is heart-work: they formerly lived such licentious and intemperate lives, and followed their passions with so much cordiality, that I expected they would often stumble upon the old track of iniquity, and dishonour themselves; but hitherto they have been mercifully preserved. The Good Shepherd has gathered His lambs in His arms, and defended them from their enemies. Here our Communicants have increased to 44." (C.M.S. Journal.)

Diocese of Algoma

The twelfth triennial session of the Synod met at Sault Ste. Marie on Monday, June 6th, and continued in session until the 9th, under the presidency of the Bishop, the Right Rev. Rocksborough R. Smith. Fifty-five of the clergy and thirty-seven lay delegates were in attendance.

The Synod sermon was to have been preached by the Right Rev. George Craig Stewart, Bishop of Chicago; but on his arrival at the Sault the Bishop was quite ill. Nevertheless he attended the Service in the evening, determined not to disappoint the large congregation which had assembled; but before the sermon he was compelled to leave the church, and was taken to the hospital at Sault Ste. Marie, Michigan, where he remained for some weeks. Much sympathy is felt for Bishop Stewart, and admiration of his courage in attempting to fulfil his engagement in such painful circumstances.

Apart from this unfortunate beginning the Synod passed off most successfully and happily. The Bishop's charge was a comprehensive summary of the work of the past triennium, and showed much progress being made throughout the diocese. A number of new churches had been built, and last year the number of confirmation candidates was the largest in the history of the diocese.

Dealing with the questions of the day, the Bishop spoke strongly against the efforts being made to legalize sweepstakes in Canada, and the proposals for easier divorce; and supported the general protest against the flood of indecent "literature" invading our country. He also dealt with the subject of the reunion of Christendom.

The Synod passed a canon bringing Algoma into full co-operation with the Pension Board of the Canadian Church.

On the evening of the closing day of Synod, a very interesting missionary meeting was held, addressed by the Rev. L. A. Dixon, O.B.E., Field Secretary of the M.S.C.C., and Father Palmer, S.S.J.E.

PROPOSED WORLD COUNCIL OF CHURCHES (Continued from page 4)

ated by the Assembly or by the Central Committee acting under its instructions. The Commissions shall, between meetings of the Assembly, report annually to the Central Committee which shall exercise general supervision over them. The Commissions may add to their membership clerical and lay persons approved for the purpose by the Central Committee.

In particular, the Assembly shall make provision by means of appropriate Commissions for carrying on the activities of "Faith and Order" and of "Life and Work". Commissions in the field of Faith and Order shall conform to the requirements of the Edinburgh Conference.

VII. Other Ecumenical Christian Organizations.

World confessional associations and such Ecumenical Organizations as may be designated by the Central Committee may be invited to send representatives to the sessions of the Assembly and of the Central Committee in a consultative capacity, in such numbers as the Central Committee shall determine.

VIII. Amendments.

The Constitution may be amended by a two-third majority vote of the Assembly, provided that the proposed amendment shall have been reviewed by the Central Committee, and notice of it sent to the constituent Churches not less than six months before the meeting of the Assembly. The Central Committee itself, as well as the individual Churches, shall have the right to propose such amendment.



"His Name" Movement

His Name is called The Word of God: King of Kings, and Lord of Lords (Rev. 19: 13, 16).

"And Jesus called them to him, and saith unto them, . . . Whosoever would become great among you, shall be your minister: and whosoever would be first among you, shall be servant of all."

Misunderstanding prompted by jealousy had arisen among the band of disciples; then Jesus called them to Him and tenderly and patiently set before them two examples, the world's and His own, and bade them consider which they would follow. True greatness is in giving, not in getting, and Christ presented Himself as the supreme illustration of His teaching on this subject: For verily, the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. In this profound utterance three great truths concerning Our Lord are revealed.

The Son of Man came: The designation is significant that Jesus was the promised Messiah; that His birth was supernatural; and that His advent was voluntary.

Not to be ministered unto, but to minister: Jesus teaches we are great not as we get, but as we give. The servant of all is the chief of all. The greatest is the one who does most good.

He came . . . to give his life a ransom for many: The Son of Man came to give His life. Jesus set His face steadfastly towards the Cross. He died because He chose to. These words also declare that Christ regarded His death as the means of our salvation. This atoning sacrifice of Christ is free to all who, in simple faith, put their whole trust in Him (St. Mark 10: 42-45).

Studies on the Acts of the Apostles are being written for members of "His Name" Movement by the Rev. J. T. Robbins, M.A., rector of St. John the Evangelist Church, Toronto. Particulars on request to the registrar, Mrs. F. G. H. Williams, 1434 King St. West, Toronto 3, Ont.



Diocese of Montreal

Chief Justice Greenshields gave an important judgment in the Superior Court on the subject of Mixed Marriages. In no uncertain terms he emphasized the principle, that the religious belief of either bride or groom cannot possibly affect the validity of their marriage, and that all priests, clergymen, ministers and rabbis have equal authority for solemnizing marriages, irrespective of the church connection of the contracting parties.

Bishop Farthing and Rabbi Charles Bender addressed a large public meeting to protest against ill treatment of Jews.

On the Sundays in July, St. Cuthbert's, Montreal, and St. Stephen's, Westmount, held Evensong in the open air on the church grounds.

The Montreal District Council of the A.Y.P.A. elected Thomas Shorrocks as President.

Archdeacon Almond laid the corner stone of the new restaurant on St. Helen's isle.

St. Mark's, Dorval, recently celebrated the 40th anniversary of the opening of the church.

To the Diocesan College the Rev. Harry Clapham, vicar of St. Thomas' Church, Westminster, England, presented a £50 endowment, to provide an annual prize for preaching.

The students of the Diocesan College gave a red super-frontal for the chapel altar, to commemorate the 50th anniversary of the ordination of the Principal, Canon Abbott-Smith.



Diocese of Saskatoon

On Sunday, June 12th, a Children's Service was held in St. John's Church, Denholm, when an oak font was dedicated by the Rev. P. H. Jordan. The font is a gift of the Little Helpers W.A. and S.S. of the Diocese of Ottawa in memory of Little Helpers who died in 1937. At the Service children read lessons, led the reading of the Psalm, and took the collection. The prayers of the various children's organizations were included in the Service and joined in by the various groups.

Maritime Notes

The practical pursuit of the positive Christian ideal of marriage, gratitude for the birth of children as opposed to selfish indulgence in so-called "birth control", resistance to the enlargement of grounds of divorce as advocated in the Dominion Parliament, opposition to the recasting of the statements of the Creed were amongst the subjects referred to by the Metropolitan of Canada in his Charge to the Synod of the Diocese of Fredericton. Dr. Richardson condemned methods of raising money for religious purposes by means of gambling devices.

An historical allusion was made to the work of Archdeacon Coster and others a century ago in forming the Church Society of the Diocese which took the place of the Diocesan Synod during the first quarter of the century. Then came Bishop Medley and the formation of the Synod of the Diocese, of which this year's session is the 68th.

Pessimism in respect to the work of the Church in the future is unjustifiable because of the progress made by the Church in the past when it was faced by persecution. This was part of Dean Carlisle's message to the Synod in his sermon preached before the delegates.

Manhood, learning and gentleness were the three principles upon which the Bishop of the Diocese of Nova Scotia a century and a half ago founded King's College School, and these three things were eulogized by Principal Walker of King's College in his address at the sesqui centennial celebration held at the close of the month of May.

Two interesting golden jubilees were recently kept. The Rev. T. H. Hunt, D.D., Professor of Divinity, was elected to the University Fellowship by King's College in recognition of the 50 years spent by him in the ministry; and Canon Cunningham and Mrs. Cunningham were presented with gifts in memory of the 50th anniversary of their marriage.



Diocese of Quebec

Lord Tweedsmuir received an honorary degree from the University of Bishop's College at the Annual June Convocation for the conferring of degrees. The last year has been a prosperous one for the University. The same may be said of the School and of King's Hall, the two boarding schools for boys and girls.

The Bishop continues his ceaseless rounds of travel, visiting the Magdalene Islands in the Gulf of St. Lawrence during July and the Gaspé Coast in August. The North Shore of the St. Lawrence from the Belle Isle Straits to Natashquan will be visited by the Archdeacon of St. Francis, Venerable Albert Jones.

An outline of catholic faith and practice as contained in (or assumed by) the Prayer Book was the subject of the Synod Sermon preached by Canon Hartley in St. Peter's Church, Sherbrooke, before clerical and lay delegates to Synod. The important resolution passed during the 2½-day session was one which authorized the Church Society of the Diocese to increase the present levy

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CHRIST CHURCH

THE REV. G. P. GOWER

Missions

The Church Times states that the Roman Catholic Church is not only the largest but the most active missionary force in Christendom. Before the outbreak of the war in China it was making more new converts in one year than the total Anglican Christian population of that country.

The Rev. Geoffrey Guiton, of Palampur, India, who gave us a splendid address on Sunday, July 24th, on the work of the Church there, tells us that for one Anglican priest there are fifty Roman Catholic in India.

Setting aside the unworthy thought of competition between various branches of the Church, we may well ask ourselves why the disparity. Even in our own country, the Mackenzie River territory, the same comparison can be made.

The secret of successful evangelism is enthusiasm. Where there is no vision the Church fails.

It did us all good to hear such an enthusiastic advocate as Mr. Guiton, who championed the cause of missions in very realistic and no uncertain terms.

Summer Congregations

People go away for holidays but the Church remains. Its doors are always open and the service of the Altar continues in unbroken succession of days. Closed churches are not in our scheme of things.

During the holidays our congregations have been very consistent. Attendance at the Early Communion Service has actually been larger. Many have made an effort to pay up arrears of subscriptions and so help in the maintenance of the Church during a difficult financial season. The Rector, on behalf of the Vestry, wishes to thank you all for such thoughtfulness.

Marriages

Miss Mary Chalmers Forbes Brown to Mr. Albert Edmond Newton.

Miss Margaret Jean Thomson to Mr. Jack Scovil Charlesworth.

Miss Frances Greene Hooper to Mr. Jack Ernest Montague Marshall.

We extend heartiest congratulations to these happy people. The Rector esteemed it a great privilege to serve these friends and members of the congregation in their desire to take their vows at the Altar in their own Church.

Women's Guild

It was with great regret that the Guild accepted the resignation of their treasurer, Mrs. Moore. Mr. and Mrs. Moore leave shortly to take up residence in California. Our good wishes go with them. Mrs. Moore will be greatly missed in the Guild through which organization she has given long and faithful service. She was a regular attendant at the mid-week Communion Services.

Sunday School

Attending Summer School as from the parish were Miss Merryweather, Mrs. Guttridge, Mrs. Hartley, Mr. and Mrs. Richardson, Mrs. and Mrs. A. C. Kiss, Mr. W. Dixon Craig,

Miss Gwen Richardson, Mr. J. Robson, Miss Olive Veats, Miss Grace Willetts. The Rector assumed the duties of chaplain throughout the week.

ST. FAITH'S

THE REV. C. F. A. CLOUGH

The holiday season is in full swing and many of our people are away from the parish. Many others are excusing themselves from public worship because it is supposed to be holiday time. It is to be hoped "that we do not forget the Lord our God to worship Him and give Him thanks." The church remembers her children and it is to be hoped that she in turn is not forgotten by her children though it is the holiday season.

Summer School

During July the Summer School, which was held at Kapasiwin, was most inspiring. The staff chosen from the General Secretaries of the Synod Board, was in each case an authority on the special subjects. The camp is becoming a growing influence for good in the Diocese and a special benefit to the parish whose members attend. It is to be hoped that our own parish will another year have more of its members present.

Sunday Schools

Many changes on the staff of both Sunday Schools have taken place during the Summer and many teachers will have to be found for the Fall Session.

We join with Superintendents of both schools in praying that the right persons will be called to this important work.

Flower Service

The Annual Flower Service will be held the second Sunday afternoon of September.

RECTOR.

ST. STEPHEN'S

THE REV. J. C. MATTHEWS

During the Rector's absence on holiday the following arrangements have been made for the Sunday Services:

Aug. 7: Holy Communion at 8 a.m.; Sung Eucharist, 11 a.m.; Evensong, 7.30 p.m. The Rev. N. Burgomaster, of Westlock, will take all services.

Aug. 14: Holy Communion with hymns and sermon, 9.30 a.m. Canon Clough has kindly promised to take this service. Evensong, 7.30 p.m.

Aug. 21: Holy Communion with hymns and sermon, 9.30 a.m. Canon Clough has kindly promised to take this service. Evensong, 7.30 p.m.

Aug. 28: Holy Communion, 8 a.m. Sung Eucharist, 11 a.m.; Evensong, 7.30 p.m. The Rev. J. L. Anderson will take all services.

There will be someone in the Rectory most of the time to answer the telephone, 23240.

Canon Clough has kindly promised to be responsible for any emergency call. His number is 72056.

Baptism: Donna Maryon Paulsom, July 3rd.

Marriages: Arthur Jens Neilsen and Dorothy Long, June 30th; Daniel O'Hara and Gretna Pullman, July 2; Maurice Milner and Kitty Sirdar, July 25.

Funerals: Kenneth Charles Wilson, July 4; Thomas Edward Clague, July 25.

We are putting down a new floor in the basement this month.

The Scouts have gone to Cooking Lake for ten days camping.

At St. Michael and All Angels the Parish Hall is to have a ceiling of firtex. The ladies have purchased the material and the men are going to do the work.

Our thanks to Mr. Harry Dodd, who is deputizing at the organ for Mrs. Swaffield till the end of the month at St. Stephen's

Rural Deanery of Jasper

EDSON AND ST. PAUL'S MISSION

THE REV. T. J. MATTHEWS

The Rev. H. P. Thompson, Editorial Secretary of the S.P.G., visited this district in the early part of this month, going up the Coal Branch with the Rev. Matthews, and to the various points of St. Paul's Mission. He took the 11 o'clock service on the 10th July in St. Catherine's, and spoke to us of work in England. He spoke of the family spirit manifested in our churches in Western Canada, and said that they were trying to foster that same spirit more particularly in the Old Country.

The Junior W.A. closed their year with a party on June 22nd, and presented a gift to Miss D. Thomas, whose work with them has been much appreciated.

Three A.Y.P.A. members expect to attend the Summer School at Kapasiwin this week.

Baptisms: July 13, Marion Cleo Mischener, Robert John Fuss, Richard Leroy Fuss, Pauline Delia Fuss, all of Mackay.

July 5, Lionel Wayne Hardwicke, Edson.

July 14, Shirley Joyce Tanton, Edson.

ST. MARY'S, BARRHEAD

THE REV. C. E. WOLFF

The outstanding event of the past month has been the holding of the camps for boys and girls at Lac La Nonne. Eighteen girls from Barrhead and district spent nine enjoyable days at camp, from July 6th to the 14th, and twelve boys were in camp from July 18th to the 22nd. Both camps were very successful and the boys and girls are looking forward to next year's camps. Our grateful thanks are due to those ladies who did so much to satisfy the hunger and thirst of the campers and also to those gentlemen who so kindly provided transportation to the campsite and loaned tents.

A meeting of the Chapter of the Rural Deanery of Jasper was held at Barrhead on June 28th and 29th. At the service held on the evening of June 28th, the Rural Dean gave

a splendid address which was much appreciated by his former parishioners.

The Vicar expects to be away on the second and third Sundays of August. Services will be held in the evening of each of these two Sundays by the Rev. N. Burgomaster, Vicar of Westlock.

ST. JOHN'S, FAWN LAKE

THE REV. C. E. WOLFF

Services have been well attended during the past few months.

A successful tea and sale of samples was held by Mrs. Ross and Mrs. Abernethy at the home of the latter on June 15th in aid of the Church building insurance fund. The sponsors wish to thank all who contributed and helped to make the event a great success.

The annual Flower Service will be held on Sunday, August 28th.

ONOWAY

MISS MENELEY, MISS ONIONS

We are glad to welcome back Miss Onions to the Mission at Onoway. Since her return plans for camps have got under way and the last week of finds 18 boys under canvas at Alberta Beach for one week. Those attending are: Milton Armitstead, Rodney Parker, Kenneth Bennet, Dennis and Kent Shervey, Bruce Major, Clarence Trucky, Eddie Dales. The above are all members of the First St. John's Wolf Cub Pack. Others attending are: John Morris, Rich Valley; Elmer Branting, Brookdale; two boys from Drayton Valley; five boys from Mayerthorpe.

The other camps are as follows: Mothers' Camp, from August 8th to 13th; Girls' Camp, from August 14th to 24th, for girls 10 years and over; Boys' Camp, from August 25th to September 3rd, for boys 12 years and over. These three camps are being held at Kapasiwin Beach.

A Silver Tea was held at the home of Mrs. Walker, Onoway, on July 14th, and many people from Onoway and district called in during the afternoon. Thank you, Mrs. Walker and members of the W.A., for making it a pleasant afternoon for all.

The Onoway Sunday School picnic was held at the end of June, and the afternoon was spent in playing games and in races. A weiner roast, followed by a peanut scramble, brought the afternoon to a close. The Sunday School teachers are having their summer holidays and open Sunday School is being held during July and August.

Brookdale

The Brookdale picnic was held on July 15th and a record crowd of children and grown-ups turned out. Races were the order of the day, followed by a baseball game. The members of the Brookdale W.A. served lunch, and there was more than enough to eat, in fact, we ate until we couldn't eat any more and there was still more. We would like to thank everyone who made this day a happy one.

The next W.A. meeting at Brookdale will be held at the home of Mrs. Vic. Shelton.

MAYERTHORPE MISSION

THE REV. W. deVERE. A. HUNT

From the slums of Toronto to the snow-crowned Himalayas is a far cry; but from both came the challenge of Christ, who offers to all more abundant life, to those gathered at the Summer School at Kapasiwin. Those who were privileged to attend the School could say in all sincerity with St. Peter, "Master, it is good for us to be here."

From Mayerthorpe, with the Vicar, came Mrs. M. Van t'Hoff, Miss Mary Hagen, Mr. Richard Evans and Miss Margaret Cording from Lenira. Mrs. Harry Moore came for part of the time from Stanger.

The Rev. Geoffrey Guiton has kindly promised to write to us once a quarter from Kangra, so that the interest aroused by his lectures at the School may be maintained. Several people, stirred by the Church's challenge to her loyal sons and daughters, have asked what they can do to help forward missionary work. Two ways lie open—more earnest prayer and increased missionary offering through the Diocesan Apportionment. Both will mean a definite sacrifice.

The task of moving the former Orange Hall over to the Church property at Padstow has been safely accomplished, and we are at last in possession of a Parish Hall. Much work will have to be done before the hall is fit for use, but we believe that we have secured a good bargain. Our thanks are due to those who so kindly helped in the moving of the hall.

At the time of writing many youngsters are eagerly looking forward to spending ten happy days in camp at Kapasiwin. Kapasiwin is only two miles off the Jasper Highway, and many of our parishioners pass by that way when motoring to Edmonton. If you are one who passes by why not make a detour and see our Diocesan Camp for yourself?

Our Church grounds at Mayerthorpe are looking beautiful now. What a difference from seven years ago!

people set the echoes ringing with three cheers for our Rector.

Thank you, Mr. East, for lending your truck, and all who helped, and, "Thank You, God, for everything."

On the way to the early Communion Service, only God seemed to be awake, and fears vanish. Those bogies of the mind which come with a hurrying, grasping humanity, fears for the future and what it may hold or withhold; our being unable to go with the tide in the social rank—they do not really matter. The Son of God, that King of Kings and Lord of Lords, majestic Figure of the Hallelujah Chorus. He "had not where to lay His head." The thought rather alters one's ideas of what is important. Thomas a Kempis wrote: "Thou art the true peace of the heart; Thou are its only rest; out of Thee all things are hard and restless."

We can hardly believe that Mrs. Holloway has "passed on." At the Funeral Service the Rector likened her life of kindly deeds to a beautiful flower whose fragrance fills every place and lingers long after the flower is gone, and quoted:

"I heard His call, 'Come, follow!'"

That was all.

My gold grew dim,

My soul went after Him;

I rose and followed; that was all.

Who would not follow

If they heard Him call?"

For friends and loved ones, wherever they may be:

"And then for those our dearest and our best,

By this prevailing Presence we appeal;

O fold them closer to Thy mercy's breast,

O do Thine utmost for their souls' true weal,

From tainting mischief keep them white and clear,

And crown Thy gifts with strength to persevere."

In Memoriam: On 28th June, Mrs. E. Maude Holloway.

"... then, Lord, grant to us and those we love, safe lodging, holy rest, and peace at the last." Amen.

Marriage: Ivy Jane Moore to Walter Franklin Burrows on the 20th July.

We wish these young people every true happiness.

Rural Deanery of Wetaskiwin

ST. ANDREW'S, CAMROSE

THE REV. A. WALLIS

Sunday School

A child's prayer:

"Thank You for the world so sweet,

Thank You for the food we eat,

Thank You for the birds that sing,

Thank You, God, for everything."

We had an ideal day for four Sunday School picnic at Dried Meat Lake. The sunlight made golden pathways across the water, and the surrounding country looked beautiful. Ice cream, bathing, supper, races, the picnic spirit—everybody happy.

Then the coolness of evening and time to go home, and a truck-load of merry young

ST. MARK'S, HARDISTY

THE REV. P. J. DISNEY

July is the holiday month and there has been the inevitable lull in activities. The W.A. did not meet this week, but the Vestry held their usual meeting which, by kind invitation, was at the home of Mrs. Tom Thomas.

On June 26th, the last Sunday in the school year, precedent was set in Hardisty when a special High School Service was held, in which both the Anglican and the United Church clergymen took part. It was felt that

such a service would help to impress the claims of Christianity upon young people at a formative period of their lives, and it is hoped to make this service an annual event. The principal of the High School co-operated in the most willing way.

The re-decoration of the interior of the Church has been completed. For this, thanks are due to Mr. George Foden, and Mr. James Trupp for the great trouble they have taken. We are also indebted to Mr. Trupp for many hours spent on the Church grounds, keeping them clean and tidy.

Warwick Squires attended the recent Summer School at Kapasiwin with Mr. Disney.

HOLY TRINITY, HUGHENDEN

The W.A. met twice this month, at different rural homes. On July 6, a Mission Service and meeting was held at the home of Mrs. Norfolk, near Amisk, and on July 14, the regular monthly meeting was held at the home of Mrs. Leonard Parke. The W.A. are planning a garden party in the Church grounds for the afternoon and evening of August 20.

A "bee" to clear up the church grounds was arranged for July 14, and the result was a decided improvement of the Church yard. It is hoped to make some improvements inside the Church soon, and to re-arrange the kneelers to make a more reverent attitude in worship possible.

A special combined meeting of the Vestry and W.A. to discuss various matters of Church finance and Church policy has been set for the evening of September 9th.

Many of our members have gone on holiday. We wish them a happy time, and trust they will not forget to worship God whilst they are away.

Rural Deanery of Wainwright

ST. THOMAS', WAINWRIGHT

THE REV. P. RICKARD

The members of the W.A. and Vestry had a very busy and successful day in their booth at the fair grounds on July 1.

The Girls' Branch of the W.A., with their leader, Mrs. Green, are planning to camp for a week at Clear Lake, where they have rented a cottage.

ST. MARY'S EDGERTON

THE REV. A. LOVE

During the early part of this month a number of ambitious Members of the Church arose around 5 a.m. on several mornings and gave the Church two well-needed coats of paint. Needless to say the work has greatly en-

hanced the appearance of the building. We all feel very grateful to the generous donor or donors of the paint.

The Rev. and Mrs. Love are leaving on the "flier" Friday morning for Vancouver for a well-earned rest. They will be joined by their daughter, Bertha, a little later. We wish them a very restful holiday.

HOLY TRINITY, TOFIELD

MR. R. GARDAM, Student in Charge

The Senior W.A. met at the home of Mrs. Lancaster at Lindbrook on July 7th. There were a goodly number of visitors, friends and neighbors of Mrs. Lancaster and six members of the local W.A. We enjoyed the drive, and our thanks are due Messrs. Bailey, Glover and McCarthy for transportation. After the usual devotionals, taken by the President, Mrs. Barden, the Sports Day (July 1st) accounts were presented by Mrs. Robinson on behalf of Mrs. Clutterham, Treasurer, who was unable to be present. There was a good deal of expense, re concessions, etc., so we only cleared around \$36. However, we were thankful of having an opportunity of raising some money, and a cordial vote of thanks is extended to all who contributed, loaned equipment, and who worked hard attending to the wants of the public at the booth throughout the day. This is meant to include the young folk as well as the older ones, and the drayman, Mr. McCarthy and his assistants.

Among other business the date for the annual Garden Party was set for Thursday, July 28th, at the J. W. Robinson home, and the Sunday School and Congregational picnic is to be held at Lakeview on August 4th.

A lovely luncheon was served by the hostess, Mrs. Lancaster.

A special W.A. meeting was held at the home of Mrs. Bailey on July 21st, at 8 p.m., to make final arrangements for the Garden Party. Six members were present, and it was decided to have the usual supper, afternoon tea, if desired, ice cream, lemonade, sports, etc. Thanks for the refreshments, Mrs. Bailey—after such a hot day they were greatly enjoyed.

The annual rally for Little Helpers and their mothers was held on July 12th. There was a special Service at the Church, conducted by Mr. Gardam and the Superintendent, followed by an outdoor picnic at the J. W. Robinson home. Games, races and lunch were enjoyed. We missed a few parents and children this year, owing to unforeseen circumstances. The Juniors were also present as well as some of the mothers. It was interesting to note that three former Little Helpers who were enrolled and present at the first rally ever held in Tofield during the year 1932, were also present at the 1938 rally at Tofield as Juniors. These were Marjorie and Ralph Bailey and Patricia Carey, the latter now of Viking.

Marjorie Bailey recently received a letter from the Dominion Junior Secretary that she had received third prize with honors in the Dominion Study Book examination which which was held last May. Marjorie wrote in the class eight years and under. This is a very good beginning, Marjorie. Congratulations. Keep up the good work.

Miss Edith Robinson and Mr. Gardam are

attending the Anglican Church Summer School at Kapasiwin Beach. From all accounts they are finding it very interesting and enjoyable.

The Ven Archdeacon F. C. Cornish took the services here on Sunday, July 24. It was our first Communion since Mr. Wallis left for Camrose.

Clergy List

Name	Address
Rt. Rev. A. E. Burgett, M.A., D.D., Bishop	9807 106th St.
Ven. F. C. Cornish, Archdeacon and Secretary-Treasurer, 11614 88th St.	

RURAL DEANERY OF EDMONTON:

All Saints'

Rev. Canon T. E. Rowe, D.D.....	10523 99th Ave.
Rev. C. B. Beck.. ..	10161 107th St.

Holy Trinity

Rev. Canon G. G. Reynolds, Rural Dean, 8319 101 St.	
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Christ Church

Rev. G. P. Gower.....	12110 102nd Ave.
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St. Faith's

Rev Canon C. F. A. Clough.....	11520 94th St.
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St. Stephen's

Rev. J. C. Matthews.....	9537 109th Ave.
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St. Peter's

Rev. Canon S. F. Tackaberry.....	11138 127th St.
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St. Mary's

Rev. C. Storey.....	10744 111th St.
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St. Luke's and St. John's

Rev. W. H. Hatfield	9014 85th Ave.
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St. Mark's and St. Paul's

Rev. C. Storey.....	10744 111th St.
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Good Shepherd

Capt. W. R. Baker.....	10973 126th St.
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Fort Saskatchewan

Rev. L. D. Batchelor	Fort Saskatchewan
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Rev. W. Edmonds	11146 91st Ave.
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RURAL DEANERY OF VERMILION:

Rev. Canon W. Leversedge, Rural Dean, Vermilion.	
Mr. F. Baker.....	Manville
Rev. T. W. Teape	Kitscoty.
Mr. A. E. Peterson	Frog Lake.
Rev. G. G. Austin	Vegreville.
Rev. R. S. Faulks	Clandonald.

RURAL DEANERY OF WETASKIWIN

Rev. A. Wallis	Camrose.
Rev. W. M. Nainby, Rural Dean ..	Ponoka.
Rev. A. Elliott.. ..	Leduc.
Mr. S. Colley.....	Provost.
Rev. P. J. Disney	Hardisty.
Rev. J. R. Burrows	Sedgewick.
Rev. Geo. Mackey	Breton District

RURAL DEANERY OF JASPER:

Rev. Canon G. McComas.....	Jasper.
Rev. W. de V. A. Hunt, Rural Dean, Mayerthorpe.	
Rev. N. Burgomaster	Westlock.
Rev. C. E. F. Wolff	Barrhead.
Rev. T. J. Matthews	Edson.
Rev. Colin Cuttall.....	Wabamun.

RURAL DEANERY OF WAINWRIGHT:

Rev. J. L. Anderson, Rural Dean ..	Viking.
Rev. P. A. Rickard.....	Wainwright.
Rev. A. Love	Edgerton.
.....	Tofield'

Superannuated

Rev. Canon W. G. White	11522 87th St.
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